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An International Baptist Magazine



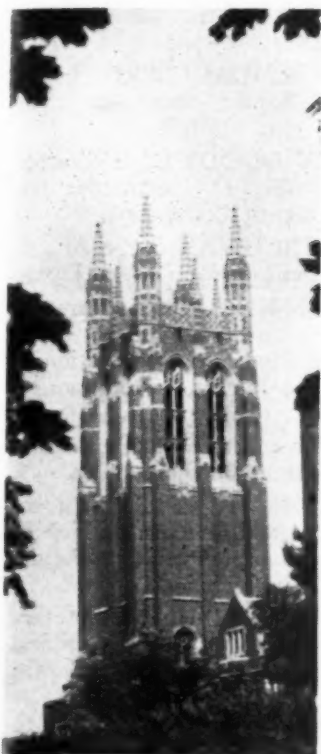
NOVEMBER 1958

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November, 1958

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An International Baptist Magazine

Vol. 156

November 1958

No. 9

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

JOHN C. SLEMP, *Editor*

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EDWARD B. WILLINGHAM is general secretary of the American Baptist Foreign Mission Societies.

The Cover

Will young Japan—young in the ways of democracy—find its way in our confused and confusing world? What is likely to be the role of Christianity in the nation's future? For a very illuminating study of the present situation, see "Japan: The Unmet Challenge," by B. L. Hinchman, pages 17-19 of this issue. See also "Forty Years of Sacrifice and Service," by Ada P. Stearns, pages 20-21.

Picture Credits

Cover, p. 24, John C. Slemp; pp. 17-19, B. L. Hinchman; p. 35, David McHam.

MISSIONS

November Quiz

1. The estimated world population is 2.7 billion, of whom approximately (1) 40 per cent; (2) 60 per cent; (3) 75 per cent have not enough to eat. Which is correct?

2. In spite of the overwhelming and insidious efforts of the Communists to lead a nation to revolution, it remains a land of freedom. Name the nation.

3. In Japan there are seventy-six Christian schools, with an enrollment of 139,783. For how many schools are American Baptists responsible, and how many students are enrolled?

4. Rio Piedras grew from a town of 19,935 in 1940, by 564 per cent, to 132,438 in 1950. True or false?

5. Mrs. Charles H. Sears is the executive secretary of the Cooperating Committee of Tokyo Woman's Christian College. What is her position with the American Baptist Foreign Mission Societies?

6. (1) Thirty; (2) sixty-three; (3) eighty-five students registered this fall at the Baptist Missionary Training School, Chicago, Ill. Which is correct?

7. The National Women's Conference is scheduled to be held at Green Lake, Wis. According to Mrs. William G. Farmar, plans are being made for the largest attended conference. What are the dates of the conference?

8. Who was ordained to the Christian ministry in 1896 and is an outstanding Baptist minister who has served in many capacities of the American Baptist Convention and in other fields?

9. In Poland, there is an open door to the Baptist witness of freedom as we understand it in Christ, which probably is unique in the world today. True or false?

10. At a recent meeting of the boards of managers of the American Baptist Home Mission Societies (1) twenty-five; (2) eighteen; (3) ten new missionaries were appointed. Which is correct?

11. Christians from Red China, ragged and worn-out looking, escaped and arrived on the compound of one of our fields in Burma. Name the villages in which they will resettle.

12. The easiest way to handle the whole matter of Christmas gift shopping is to send _____ to each person on your list. A reduced rate of four gifts for \$_____ is being offered, which is a saving of \$1.50. Fill in the blanks.

13. Of the more than a million people in Warsaw before the war, eight hundred thousand had been killed. True or false?

Answers to Quiz on Page 46

November, 1958

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Newsbriefs

Alaska Site Selected

Paul O. Madsen, associate executive secretary of the American Baptist Home Mission Societies, recently made a tour of inspection of American Baptist mission work in Alaska. During his trip, Dr. Madsen took the first official steps to open American Baptist mission work in Anchorage, Alaska's largest city. A study was made to determine where to locate an American Baptist church. Dr. Madsen also stopped at Cordova, where American Baptists maintain a church, a Christian center, and a hospital. He also visited Kodiak, where the Community Baptist Church and the Children's Home are located. American Baptists also maintain the gospel boat *Evangel*, which provides a ministry to Ouzinkie and to villages and canneries clustered around the Kodiak islands. Twenty American Baptist missionaries are serving in Alaska.

Martin Luther King, Jr. Receives Baptist Message

Reuben E. Nelson, general secretary of the American Baptist Convention, sent a message to Martin Luther King, Jr., in behalf of the denomination. In his message Dr. Nelson said: "I was greatly grieved when I read of the attack upon you, but greatly relieved to know that the wound was not expected to cause any unusual difficulty. This is to let you know that you are being remembered by hundreds of thousands of American Baptists in our churches across the country. It has given us strength to see your youth dedicated to the nonviolent resistance of evil, and we have been thrilled at every opportunity which has brought you into one of our churches or the convention itself. May God's richest blessings of healing and strength be with you. You mean more to us in the church today than you shall ever know."

Rural Church Schools Reach Record Attendance

More than one thousand students, pastors and their wives, and lay people, have attended town and country ministers' schools at Rural Church Center, American Baptist Assembly, Green Lake, Wis., during the past fourteen years. Five sessions are now offered to meet the needs of those who wish to attend. The rural-urban fringe school will be held on January 6-22. This school will study the problems of the pastoral ministry arising

Headquarters Committee Reports Progress

AT A MEETING held recently in New York city, the headquarters building committee heard reports from the national societies stating that steps have been taken toward implementing the vote of the convention to move headquarters to Valley Forge, Pa. Representatives from the societies said that there were many legal problems involved in the transfer of corporation activities from one state to another, but that these problems were being studied carefully. Committee

action included a recommendation that moving costs be placed in the long-term capital-funds loan needed for the development and construction of the building, and for necessary equipment; that a study be made of the scope and nature of regional offices; and that two large signs marking the new headquarters site at Valley Forge be erected. Arrangements have been made to borrow \$100,000 to meet the initial costs. The committee will meet again on November 11.

from the movement of urban population into rural centers. From January 27 to February 12, the school on the pastoral ministry will be held, specializing in the ministry of preaching, pastoral care, and community outreach in towns and in country. From February 17 to March 5, the school will offer courses on group dynamics, the leadership role of the pastor, and church program planning. The interdenominational school will specialize on the church in the resort or vacation community. The late spring school, May 5-21, has been set up in response to requests from many pastors and denominational leaders to study the problems of community-type Baptist churches. Interested pastors should secure registration blanks from their state offices, or write to

Rural Church Center, Green Lake, Wis., for further information.

Jubilee Committee Meets at Nashville

At a meeting of the joint committee of the Baptist Jubilee Advance held recently at Nashville, Tenn., Thomas B. McDormand, of Toronto, Canada, was elected chairman. Dr. McDormand, general secretary of the Baptist Federation of Canada, will chair the committee through the 1959 fall meetings. He succeeds C. C. Warren, of Charlotte, N.C., chairman of the joint committee since its start in 1955. Dr. Warren, director of the Southern Baptist Convention's "30,000 Movement," was elected permanent vice-chairman. Final meetings to climax the five-year evangelistic



Participants in a school of missions conducted recently by the Whiting Memorial Baptist Church, Neenah-Menasha, Wis., K. Aart Van Dam, pastor. Left to right: Twisem, who came from the hills of Assam to study at Northern Baptist Theological Seminary; Marion Tait, American Baptist missionary to Assam, retired; Mrs. Douglas Strong, president of the church's Woman's Mission Society; and Mrs. Eugene Hoks, Sunday school superintendent. Through a sustained missionary emphasis, the Unified Budget giving of this church is up 59 per cent over last year. Though thirty-first in size of resident membership, church is eighth in Unified Budget giving in state

MISSIONS

effort will be held in Atlantic City, N.J., May 18-24, 1964. Participating conventions are urged to hold their annual sessions in or near Atlantic City at that time. A thirteen-week series of television programs sponsored by the advance, titled "This Is the Answer," will begin Sunday, January 4.

Thirty New Students Enroll at B.M.T.S.

Sixty-three students registered this fall at the Baptist Missionary Training School, Chicago, Ill., when it opened for its seventy-eighth year of training young women for Christian vocations. Of this number, thirty are new students. The over-all enrollment is ten more than the number enrolled for the last term. The students come from fifteen states, with Ohio leading the list with ten. Illinois is second with nine, and Massachusetts, Indiana, and Michigan tie with seven each. From outside continental United States there are students from Japan, Puerto Rico, Mexico, and the Bahama Islands. Pearl Rosser continues acting for the president in her capacity as executive secretary of the board of directors. She has a part-time release from her duties with the Chicago Federation of Churches.

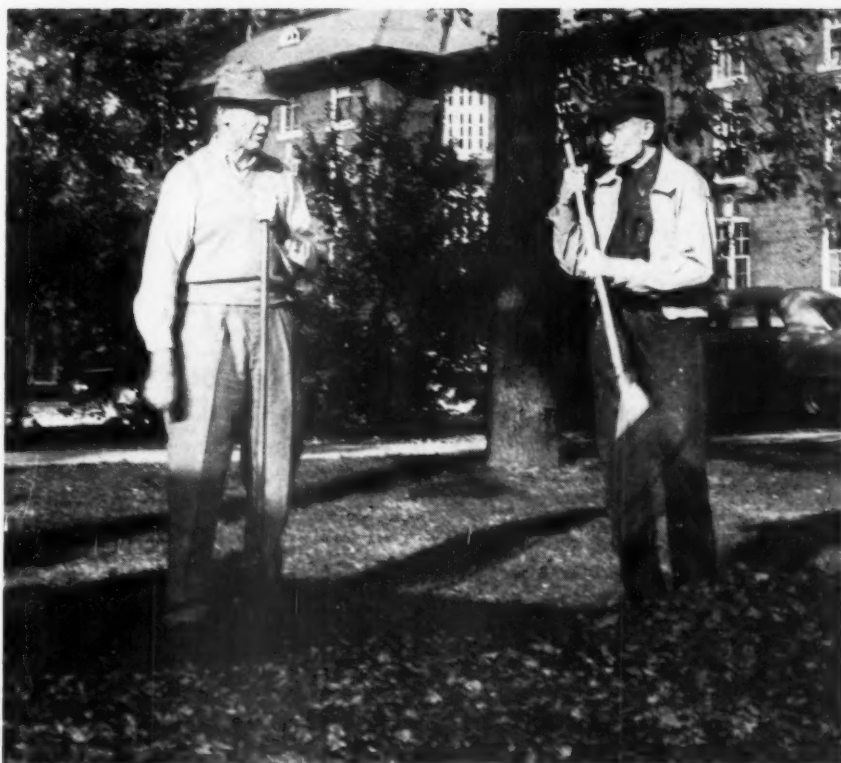
Baptist Students Pass Resolutions

The national assembly of the Baptist Student Movement, representing fifty-five thousand Baptist college and university students, meeting recently at Green Lake, Wis., adopted resolutions in favor of stopping nuclear testing, supporting the Supreme Court's ruling that separate educational facilities are by nature unequal, and supporting the United Nations and its Human Rights Day. The students also voted to continue their invitation to students of any race to take part in all Baptist Student Movement activities. Officers elected were: Harold Germer, of Harrisburg, Pa., a student at Andover Newton Theological School, president; Mike Davidson, of Purdue University, vice-president; Barbara Forbes, of Linfield College, secretary-treasurer. A pledge of \$3,000 for the World Student Christian Federation and the United Student Christian Council was adopted by the assembly.

Andover Newton Celebrates Anniversary

Representatives of some two hundred colleges and universities in all parts of the United States, including many college presidents, took part in the impressive and colorful academic exercises marking the climax of the 150th anniversary celebration of

November, 1958



Homecoming at Franklin is a happy time! Bathed in the golden beauty of autumn the campus is a welcome retreat. Old grads come home to mingle with tomorrow's new ones. Their raucous, enthusiastic throats join those of frosh and sophomore to cheer for the gold and blue football team. Teachers, doctors, ministers, engineers, from all walks of life (vocations) revel in the parade festival. The townsfolk unfurl their banners of goodwill and loyalty to give their college a boost.

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Andover Newton Theological School, Newton Centre, Mass., September 18. Speakers were Edwin T. Dahlberg, of St. Louis, Mo., president of the National Council of Churches; and Norman Cousins, of New York, editor of the *Saturday Review*. The school is the oldest Congregational, and one of the oldest Baptist, seminaries in America. Others taking part in the program included Governor Foster Furcolo; Claude M. Fuess, formerly headmaster of Phillips Academy, Andover, who was chairman of the sesquicentennial committee; Herbert Gezork, president; and Roy Pearson, dean of Andover Newton. Among the distinguished guests was U.S. Senator Leverett Saltonstall. Among the program events was the dedication of a half-million-dollar dormitory and student center as part of the school's redevelopment program.

Women's Board Meets in New York

Groundwork for the biggest national women's conference ever held at Green Lake, Wis., plans for a co-educational Woman's Day at the 1959 annual American Baptist Convention, and the report that *American Baptist Woman* circulation increased 33½ per cent in 1957-1958, were the main items dealt with at the board meeting of the National Council of American Baptist Women held recently in New York city. The National Women's Conference, scheduled at Green Lake, July 11-18, is being planned for a larger attendance than any of the five preceding conferences. Four hundred women are expected to attend, according to Mrs. William G. Farmer, of Parkersburg, W.Va., conference chairman. Breaking with tradition, the women's council will invite men to attend the afternoon session of Woman's Day, June 4, at the annual convention.

Wisconsin Church Honors Pastor

Mr. and Mrs. Harold O. Gronseth were honored recently at a celebration which marked the thirty-fifth anniversary of the first sermon which Mr. Gronseth preached in the Brick Baptist Church, Walworth, Wis. Mr. Gronseth is a former member of the advisory board of the Rural Church Center, Green Lake, Wis. In 1941,

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he received the Rosa O. Hall Award of the American Baptist Home Mission Societies. Six hundred friends, church members and officials of the Wisconsin Baptist State Convention gathered in the Walworth school gymnasium for the occasion. A check for \$3,500—\$100 for each year of service—was presented to the Gronseths. Other gifts were an automatic washer and dryer, a radio, and an unabridged dictionary.

Arndt Receives Honorary Degree

Two members of the faculty of Northern Baptist Theological Seminary recently completed a visit to sixteen countries of Europe. Highlight of the tour for James D. Mosteller, dean of the faculty and professor of church history, and Peter Trutza, professor of missions and urban church, together with their wives, occurred in Berlin during the congress of the Baptist Federation of Europe. In recognition of his work among the Baptists of Germany, Johannes Arndt, alumnus of Northern Seminary, was awarded the degree of doctor of divinity in a ceremony led by Dr. Mosteller. Dr. Arndt served as pastor of the Baptist Church in Berlin-Steglitz from 1931 to 1945, which duties he took up following completion of his studies at Northern. Since 1945, he has served as Baptist youth leader in Germany.

In a Word Or Two

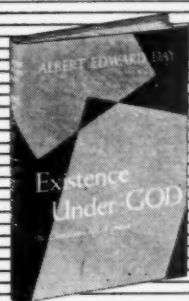
■ Mrs. Blanche Moore Hodge, president of the American Baptist Convention, was recently honored by Linfield College, McMinnville, Oreg., with the honorary degree of doctor of humane letters. The degree was conferred by Harry L. Dillin, president of Linfield and past-president of the convention.

■ Katherine Gillette Blyley, fourth president of Keuka College, Keuka Park, N.Y., recently resigned because of ill health. Dr. Blyley became the first woman president of the college in 1947. She came to the college in 1939 as head of the English department, and in 1941 she was appointed dean.

■ James Forrester, pastor of the Sunnyside Baptist Church, Los Angeles, Calif., recently resigned to accept the post of vice-president of Whitworth College, Spokane, Wash.

■ August F. Ballbach, Jr., since 1952 minister of the First Baptist Church, Oneonta, N.Y., has accepted a call to the Brookhaven Baptist Church, Brookhaven, Pa., effective November 5.

■ Emil Kontz, pastor of the First Baptist Church, Birmingham, Mich.,
November, 1958



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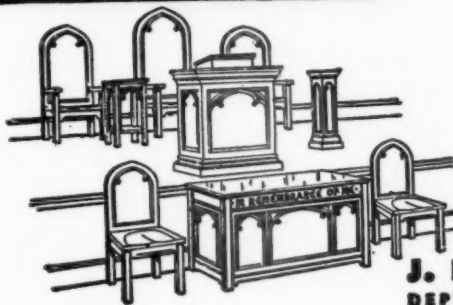
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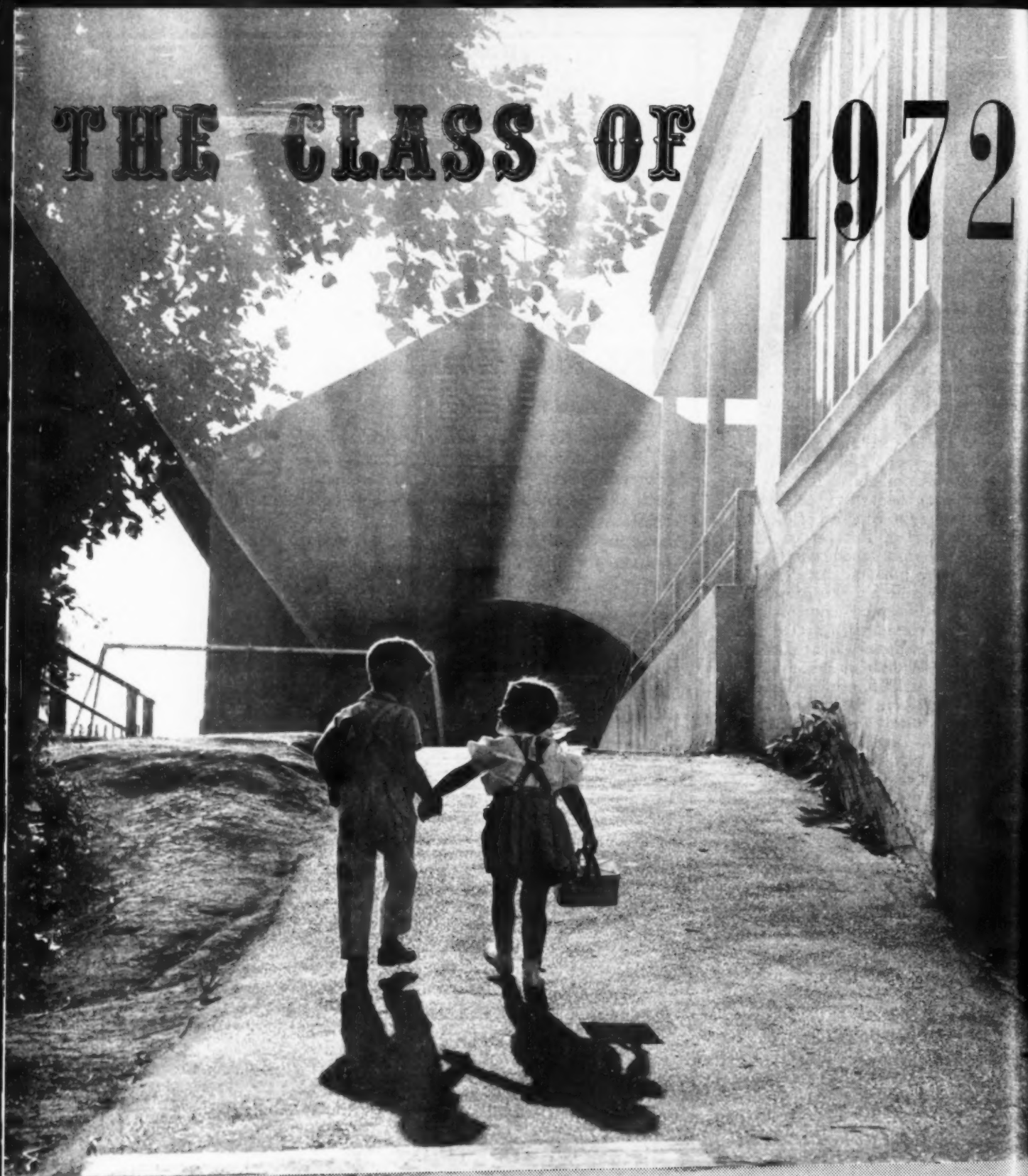


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for the past eleven years, will become pastor of the First Baptist, St. Albans, W.Va., effective November 15. Since the first of July, Paul Judson Morris, former executive secretary of the Ohio Baptist Convention, has been serving as interim pastor at St. Albans.

■ Owen M. Weatherly, pastor of the Second Baptist Church, Richmond, Va., will start his new work as pastor of the First Baptist Church, Philadelphia, Pa., on November 16.

■ Steven Wong became associate pastor of the fast-growing First Baptist Church in Honolulu, Hawaii, on September 1. Mr. Wong is a graduate of California Baptist Theological Seminary.

A Glance Backward



Robert A. Ashworth

Robert A. Ashworth, ordained in 1896, served Baptist churches in Minerva, N.Y., Meriden, Conn., Milwaukee, Wis., and Yonkers, N.Y. After nearly ten years in Yonkers he became editor of *The Baptist*, a national Baptist weekly, no longer published. From 1933 until his retirement twenty years later, he was editorial secretary of the National Conference of Christians and Jews. In 1912, Brown University honored him with the D.D. degree. Dr. Ashworth served the denomination in many capacities. He represented American Baptists on the National Council of Churches, and attended many of the major ecumenical conferences. From 1938 to 1945, he was a member of the American Committee of the World Council of Churches. All who have known Dr. Ashworth have loved him for his sterling character, his friendliness, and his fine spirit. Last July he suffered a bone fracture and has been a patient in St. John's Hospital, Yonkers, N.Y., ever since. His home address is 30 Gray Place, Yonkers, N.Y.

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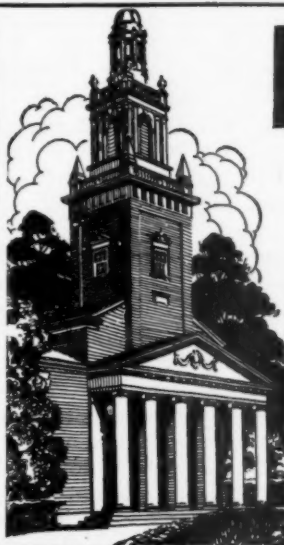
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World Christianity

By ANNA CANADA SWAIN

World Council of Churches In Nyborg, Denmark

A growing ecumenical spirit was in evidence on the first evening of the meeting of the central committee of the World Council of Churches in Denmark. After a welcome given by the cooperative and gracious host, Bishop Hanns Fulsang-Damgaard, a second welcome was given by President Johannes Norgaard, of the Baptist Seminary at Töllöse. President Norgaard called attention to the fact that there was great significance historically in our meeting in Denmark. In the old days before there was a World Council of Churches, Denmark would have made such a meeting a project of the Lutheran Church alone; for in those days "Denmark was an absolutistic kingdom with a church life which was ruled according to the ideals of uniformity. Today," he continued, "you are welcomed in a state in which the ideals of democracy have been well established. Whatever remnants of inequalities among the different churches remain are just so many shadows from the past."

Christians Sorrow Together In 1958 Meeting

Several tragic events were in the minds of all, as the meeting gathered at Nyborgstrand, Denmark. A few days before the meeting, in a fatal accident, three people were killed, among them Mrs. R. S. Zigler. Mr. Zigler was critically hurt. Twenty young people, who were on their way to attend the 250th anniversary of the founding of the Church of the Brethren, crashed into the Atlantic. Four more were killed and others were seriously injured in a bus crash.

General Secretary's Report Well Received

W. A. Visser 't Hooft, in his annual report to the central committee, faced realistically the accusations made in some quarters against the World Council. He said: "We are . . . accused of being subservient to the policies and ideologies of the Western powers and also of opening the doors for the influence of Communist ideas. . . . The real danger is that these attacks make our own position too easy and could tempt us to think that we are steering the safe middle course. . . . But this kind of alibi is not quite worthy of the Christian church, which does not believe in the principle of safety by maintaining equal distance

from the extremes, or in spiritual neutralism, but feels called to warn all powers of the will and judgment of God. . . . The World Council, like the churches, must be independent—in the world, but not of the world—being accountable ultimately only to God."

Cyprus Situation Very Tense

The difficulties which constantly arise when church and state are practically synonymous was pointed up when the World Council was requested by Greek Orthodox authorities to make a statement on Cyprus. Finally, both Greeks and members of the United Kingdom voted affirmatively on a resolution stating that the central committee "(1) expresses deep concern over the appalling situation continuing in Cyprus; (2) recognizes, in agreement with the general position of the Commission of the Churches on International Affairs, the difficulties experienced by the church of Cyprus as a result of the exile of Archbishop Makarios, and earnestly desires that negotiations for his return may be successful; (3) instructs the officers to arrange for a fraternal delegation to visit the authorities of the church at Cyprus at the first appropriate moment and to report to the officers and the executive committee on its conversations with them; (4) directs the officers and the Commission on International Affairs to continue their efforts to aid in finding a speedy solution of the Cyprus problem."

Struggle of Christians For Social Development

More and more, Christians are realizing their responsibility in social and economic situations. They know that most of the countries of Europe, Asia, and Latin America are desperately short of capital and technical skills. Four tasks face the churches which feel deep concern for those in underdeveloped countries: (1) Christians should encourage in their own countries a responsible attitude toward development programs. (2) Qualified individuals should be helped to find a vocation in work for economic and social development, with the understanding and dedication required. (3) Christian institutions in economically less-developed countries should review the technical services they provide in the light of the requirements of a dynamic and balanced development program. (4) Of special importance is the ministry to those uprooted by rapid social change. The breakdown of family, tribal, and community patterns is a challenge to Christian evangelism and service.

MISSIONS

Letters...

TO THE EDITOR

SIR: May I extend my sincere appreciation of the September issue of MISSIONS. I think it is one of the best ever.

All the articles hit home, but I was particularly interested in your editorial "On to Valley Forge!" I am sure that your responsible and thoughtful reaction to the direction given by the Cincinnati convention will contribute much to a genuine sense of oneness among all our people. The only point at which I would disagree with you was the suggestion that the vote at Cincinnati was against the National Council. I am sure that was true for many, but there were also many others, and I think they were the predominant number, who had other considerations foremost in their minds as they cast their ballots; but be that as it may, the important thing is that now action has been taken, and men like yourself are providing the kind of thoughtful leadership that we desperately need.

JOHN ALLAN LAVENDER

Chicago, Ill.

SIR: I have been intending to write to you commending your significant editorial regarding the location of our denominational headquarters at Valley Forge. I have yet to see a more forthright statement and keen analysis of the basic factors involved than were presented in your article.

I hope our denomination will not look upon the Valley Forge decision as a compromise or a less desirable alternative. Actually, the history and traditions surrounding Valley Forge make it the ideal center for unifying our denominational forces. The Philadelphia Association was the first united Baptist work in America and the old Pennepack Church, oldest of the Philadelphia Association group, is within a few miles of the headquarters location.

It frequently happens in life that when multiple choices are offered to us, the best and final choice is arrived at by a process of elimination, which is precisely what happened at Cincinnati.

We are grateful for your kingdom vision and Christian statesmanship, and especially that you are able to exercise these in your strategic position as the editor of MISSIONS.

HAROLD F. STODDARD

Bryn Mawr, Pa.

SIR: This letter is written to express my very deep appreciation for your splendid editorial—"On to Valley Forge!"—in the September issue of MISSIONS.

There is no question but that we should fear, and make strenuous efforts to avoid, a rigid centralization of authority in our Baptist fellowship. On the other hand, the idea that the function of the American Baptist Convention is merely to advise its constituent churches, boards, and other agencies, borders on ecclesiastical anarchy, helps to explain our seeming paralysis at the point of growth, and if perpetuated could eventually decentralize our denomination completely out of existence.

Let us therefore purpose to "go it together" as never before, and then get on with the work of Christ in these often difficult and sometimes heartbreaking days.

LAWRENCE T. BEERS

Ardmore, Pa.

SIR: Your article "There's Gold in California!" was tremendous! You covered a vast deal of territory in a modest amount of space and did a very thorough job.

November, 1958



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MISSIONS

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The editorial concerning Valley Forge must have required a great deal of courage. I appreciate the sentiment of the whole piece. I am confident there will be a uniformly good reaction to it.

CECIL G. OSBORNE

Burlingame, Calif.

SIR: Thank you very much for your splendid article "There's Gold in California!" which appeared in the September issue of MISSIONS magazine. There have been a great many favorable comments from the churches of our area.

I would like to clarify some of the figures which were presented on the churches in the Los Angeles area. Upon checking our records, I discover that twenty-nine new churches have been established since January 1, 1951, and that forty-four have been established since January 1, 1948. These are not all included in the total of eighty-two churches in the Los Angeles area. Some of the churches are Negro churches which are not included in our over-all total, and some of them have already lived out their life of ministry, and are no longer in existence because of changing neighborhoods, or industrial or freeway expansion.

We try to think of our church-extension work, not in terms of numbers, but in terms of adequately ministering to the city area. To that end, we may establish a new church in an area of low potential, so far

as financial return is concerned. If there is a need of a church, we want to meet that need. On the other hand, most of our churches have shown remarkable growth in numbers and in finances.

D. S. BENNETT

Los Angeles, Calif.

SIR: Your article "There's Gold in California!" has caused deep concern in the minds of a number of your readers in this area. That which was reported was well written; however, there is a growing feeling that you were unfair to the state conventions of Northern and Southern California. Out of the twenty-one pictures shown in the article, only six were showing the Los Angeles area, and yet the manner in which it was done leads one to believe that most of the story is that of this agency.

The department of church extension of Southern California Baptist Convention, alone, has started over sixty new churches in the past nine years. Many of these are our strong, giving churches today to our Unified Budget.

While I do not want my letter to convey any resentment to the fine work of our Los Angeles Baptist City Mission Society, it would be so much easier if you had portrayed the work of Southern California as one story and that of Northern California as another.

A. G. DOWNING

Los Angeles, Calif.



As I See It

By WILLIAM B. LIPPARD

LATE IN AUGUST, the two major American political parties, Republican and Democrat, held their New York state conventions in Rochester and Buffalo, respectively. In the nominations for state offices, on which the voters in New York vote on November 4, both parties again made obeisance to the three dominant religious faiths in the United States. For the three top New York state offices, the slate of each party included—I assume by their names—a Protestant, a Roman Catholic, and a Jew. This ought not so to be, because the Constitution of the United States guarantees that “no religious test shall ever be required as a qualification to any office or public trust under the United States.” Does the Constitution apply only to elections and not to nominations?

Religious affiliation should never be the criterion for holding public office. The primary test should be a man's qualifications for rendering the best possible public service. Of course, the Buffalo and Rochester nominating committees will stoutly deny that religious connections influenced their nominations. Nevertheless, it is well known that in New York state, and especially in New York city, with its immense Jewish and Roman Catholic populations, an all-Protestant or an all-Jewish or an all-Roman Catholic slate by either of the parties could never be elected. Thus nominations that recognize religious affiliations are clever vote-getting devices.

The only time when the American people need to consider religious affiliation is when they are asked to vote for a President and a Vice-President of the United States. Should either or both nominees happen to be Roman Catholic, the people should then rightly demand that either or both declare in unequivocal terms and without mental reservation that, if elected, their loyalty to the Constitution of the United States would transcend their allegiance to a foreign sovereign, the Pope. *Such declaration would not be a religious test for office!* It would be simply an affirmation that a Roman Catholic as President of the United

States would maintain his independence from ecclesiastical control, his freedom from hierarchial influence, and his liberty in the interpretation of any Roman Catholic dogma that, however rightly and loyally held and cherished by American Roman Catholics, who are a minority in the United States, would not be imposed by presidential acts or decisions, or by presidential vetoes, upon Protestants, Jews, and others who constitute the American majority. He could make such affirmation and still be a good Roman Catholic.

In the dining room of the S.S. *United States* on our homeward voyage, Mrs. Lippard and I had a temporary luncheon sitting. Permanent sittings were not assigned until dinner. We were returning from last summer's meeting of the executive committee of the Baptist World Alliance at Ruschlikon, Switzerland. At this temporary sitting our steward was a most pleasing, efficient, tall, and handsome Negro. His service was so courteous, prompt, and faultless that I told him we wished we had been assigned to his table for the entire voyage. When I asked him where he came from, he replied, “I was born on the island of Jamaica, sir.” Then, standing erect, with a satisfying smile on his face and a proud gleam in his eyes, he added, “*But I have just become an American citizen!*”

All during that voyage, and since my return home, I have pondered over that proud remark. I wondered how many of the 170,000,000 persons in the United States feel as privileged over their citizenship and as proud of it as did this Negro from the West Indies who renounced his allegiance to Queen Elizabeth, in order to become a citizen of the United States. And then, sadly, I had to remember that if that steward wished now to complete his education, because of the color of his skin he would be barred from enrolling in many American universities. And nowhere south of the Mason-Dixon Line, and in many sections north of it, could he dine in a first-class restaurant, or sleep in a first-class motel. And then I also won-

dered, for I never saw him again to make inquiry, whether he had already been fearfully disillusioned by a devastating discovery that in renouncing allegiance to his gracious Queen Elizabeth this Negro in return had been granted only second-class citizenship in the United States!

In apparent defiance of the D.A.R. resolution urging the United States to secede from the United Nations, and in repudiation of the surviving disciples of the late Senator Joseph McCarthy, who once pledged that if he were elected President of the United States he would promptly “take the U.S. out of the U.N. and push the U.N. out of the U.S.,” the United States Government has just given clear and tangible evidence of its determination indefinitely to continue its loyalty to, its support of, and its membership in the United Nations.

A huge new twelve-story office building to house the American delegation to the United Nations, its secretariat, consultants, staff assistants, and clerical force, will soon be erected on First Avenue at Forty-fifth Street, New York, N.Y. It will stand opposite the United Nations Auditorium, in which the General Assembly holds its sessions. Total staff of the American delegation has expanded to more than two hundred during the thirteen years since the United Nations was organized in 1945 at San Francisco. Cost of the new building will be \$3,750,000. Last month, President Eisenhower signed the bill providing the funds.

Last month your church probably observed United Nations Sunday. If not, you should inquire as to the reason. Possibly the chief American criticism of the United Nations is that it is only a huge debating society. *It ought to be proud of that criticism!* For when eighty-one nations, which now include Communist Russia and eventually must include also Communist China, get together and debate openly the controversies that perplex, plague, and divide them, such debate and argument, whether acrimonious and sharp or irenic and mild, is the most effective procedure yet devised to influence public opinion. The more public opinion is mobilized in opposition to war, the more certain does a peaceful era lie ahead.

With due respect to the sincerity and honesty of all opponents in the United States, including the D.A.R., Veterans of Foreign Wars, disciples of the late Senator McCarthy, and all the irreconcilable isolationists of our time, the United Nations, with the United States in it remains as mankind's only organized hope for the preservation of world peace.

MISSIONS

EDITORIALS

WHAT may happen in the Taiwan Strait crisis by the time these lines appear in print is anybody's guess, but at this moment it is a severe strain on the human mind to think that enough is involved there to plunge the world into an atomic war. The offshore islands of Quemoy and Matsu are not worth that price to anybody—not to Communist China, not to Nationalist China, and certainly not to the United States. But other wars have sprung from causes just as unacceptable to the human mind. One of the immediate causes of the Hundred Years War between England and France was a dispute over the duchy of Guienne, a part of France which a royal marriage had brought under the control of England in the fourteenth century. When Philip VI of France failed to fulfill his pledge to restore a part of Guienne taken by Charles IV, Edward III of England invaded France, and the Hundred Years War was off to a bloody start. In more recent times, we recall that it was the assassination of Archduke Francis Ferdinand, heir to the throne of Francis Joseph of Austria-Hungary, that touched off the First World War. So it is always hard to predict what will or will not cause a war. Indeed, what will deter a war today may start one tomorrow. That is why brinkmanship in international relations is an exceedingly risky business.

Christian Love In a Changing World

CURRENT world conditions—revolutions, mass murders, cold-war machinations, threats and counterthreats of a global war of annihilation—all point up the timeliness of the theme selected for the annual meeting of the American Baptist Convention, at Des Moines, Iowa, next June 4-9. "Christian Love Confronts a Changing World" is the theme announced by Ivan B. Bell, of Phoenix, Ariz., chairman of the program committee. The text of Scripture chosen is John 12:32—"I, if I be lifted up from the earth, will draw all men unto me." "Jesus Shall Reign" will be the convention hymn. In theme, Scripture text, and convention hymn is the basis for a program that should come to grips with some of the central issues of our day. To what extent and in what ways does Christian love actually confront our changing world? Is it making itself felt in a world of fear and unbrotherliness and hate? Is it transforming the lives of individuals? Is it challenging social, economic, and political institutions and practices? Or is the love we Christians talk about and sing about only a theological abstraction? Let there be no doubt about what we mean by Christian love when we come to discuss it at Des Moines. Let us make sure that

it is something the missionary can take with him to become a living, breathing reality in the lives of underfed, disheartened, and dispossessed peoples of Latin America, Asia, and Africa. Let us make sure also that we Christians live by it here at home, lest our words become "as sounding brass, or a tinkling cymbal."

Prime Minister Nehru As a Philosopher

PUBLISHED in *The New York Times Magazine* recently was an essay on "The Tragic Paradox of Our Age," by Prime Minister Jawaharlal Nehru of India. It is a thought-provoking piece. On the one hand is "the progressive conquest or understanding of the physical world by the mind of man," which Nehru describes as "remarkable." On the other hand is "the strange spectacle of a lack of moral fiber and of self-control in man as a whole." This, then, is the paradox that confronts modern man: "Conquering the physical world, he fails to conquer himself." The conflicts and tensions of our times spring from the imbalance of scientific achievement and the ability of man to understand the problems involved, to say nothing of solving them. Even religion, as Nehru sees it practiced, "either deals with matters unrelated to our normal lives, and thus adopts an ivory-tower attitude, or is allied to certain social usages which do not fit in with the present age." What follows is disillusionment. Then, says Nehru: "Communism comes in the wake of this disillusionment and offers some kind of faith and some kind of discipline. To some extent it fills a vacuum. It succeeds, in some measure, by giving a content to man's life." But that is not the final word. In spite of its apparent success, communism fails—fails because of its own inherent contradictions: its suppression of individual freedom, its contempt for moral and spiritual values, its association with violence. So, writes Nehru: "The law of life should not be the competition of acquisitiveness but cooperation, the good of each contributing to the good of all." Now, Nehru is not a Christian, just as Gandhi was not, but what he is seeking is essential Christianity—minus its ivory towers, its outmoded concepts and practices.

'Massive Resistance': Massive Destruction

IT SEEMS inconceivable," said Attorney General William P. Rogers recently, "that a state or community would rather close its public schools than comply with the decisions of the Supreme Court of the United States." Inconceivable, indeed. Massive-resist-

ance laws in Virginia, and their counterparts in Arkansas, are in reality laws of massive destruction. If permitted to stand, these laws will destroy political and social gains of many years, principally the right to free public schools in a free society. But now in Virginia and in Arkansas this right has been surrendered to the will of one man, the governor, who may exercise over the public schools the power of a dictator. The right to operate the schools no longer resides in the people, nor in school boards; it resides solely in the hands of the governor, who has the power of life or death over the schools. Another loss is an irreplaceable segment from the lives of the present generation of students, many of whom will find difficulty getting into college, or perhaps never will go to college. Surely these young people deserve something better at the hands of their elders. Still another loss imposed by massive-resistance laws is the good name of the United States abroad. *Time* recently quoted Vassar-educated Mrs. David D. Terry, of one of Little Rock's first families, as saying: "It is almost more than I can bear to have the name of my city, which has been a good city, used by the Communists all over the world as a tool against our type of government. We have given them the best tool they have had in twenty years." Massive resistance to the law of the land, to what is inherently just and right, thus becomes massive destruction of the moral and spiritual values that have gone into the making of this nation. Destroy these values and nothing will be left to distinguish this nation from the Communist nations that we so glibly profess to abhor. Our public schools—and our children—will become captives of the state, and democracy will become but a haunting memory in the mind of man. Though he was fearfully late in getting round to saying so, President Eisenhower was never more right than when he said, in late September, that the closing of public schools in Virginia and Arkansas "could be disastrous," both to the children and to our entire nation.

A Timely Lesson In Citizenship

SPEAKING in direct and simple language, "almost that of a schoolteacher," as one reporter put it, Attorney General William P. Rogers, recently gave the National Conference on Citizenship a lesson in citizenship that every American ought to ponder. Meticulously he explained the Constitution of the United States as an instrument of democratic government. A document of a mere four thousand words, with amendments spanning more than a century adding only another two thousand, "it was intentionally drafted in broad terms, so that it would cover a myriad of situations, many of them only dimly conceived—many wholly unforeseeable." The framers of this document, knowing that "constitutional provisions are not self-executing," and that they "must be interpreted and applied in concrete situations," wisely left the responsibility for such interpretation to the federal judiciary. "As a nation," declared Mr. Rogers, "we must meet the test of assuring all persons, whatever their color, creed, the free exercise of their lawfully determined rights and the full measure of the law's protection." Now, of course, Mr. Rogers continued, "persons who disagree with decisions

of the court interpreting constitutional rights are free to seek change by the orderly process of constitutional amendments. However," and this is the crux of the matter, "individuals may not determine for themselves when they will obey the decrees of the courts and when they will ignore them. Constitutional rights must not yield to defiance or lawlessness." Governors, legislators, and judicial officers of the states, as well as the President, members of Congress, and other federal officials, are bound by oath or affirmation to support the Constitution of the United States—"not as each individual officer, federal or state, believes it should or might be interpreted, but as it is interpreted by our courts." Nor is that all. "Similarly," declared Mr. Rogers, "each person who owes his allegiance to the United States has this duty. Free government could not long exist otherwise." Surely this is a lesson in good citizenship—Christian citizenship, if you will—that our nation sorely needs at this critical period of its life. The alternative to a nation governed by laws is lawlessness—the absence of law, anarchy.

Necessary Tools For the Day's Work

ABIAS toward romanticism in the human mind perhaps accounts for a somewhat widespread misconception of the missionary and his work. Not infrequently the missionary is thought of as a kind of spiritual superman who gets things done with no apparent effort at all. By some spell of magic he accomplishes, with the greatest of ease, tasks that would seem to be impossible. Yet the missionary himself is always the first to try to dispel this misconception. No one knows better than he how difficult his task is, or how much hard, painstaking work it requires. He is not a superman. He is not a magician. He must labor for results, and he needs tools for the day's work. Here is a word to that effect from Robert G. Johnson, missionary at Haka, Chin Hills, Burma: "... a church in California gave us a jeep (a Crosley Farm-O-Road, not a real jeep), a church in Pennsylvania donated a hand press for printing, a relative gave money for a duplicator, another church donated an electric generator, other friends gave a record player to the Bible school, the Foreign Mission Societies provided a typewriter and numerous other necessary things, and many others have made it possible for our Bible school to have the most basic tools of all—books." And what does the missionary think about these tools? This is what Mr. and Mrs. Johnson say about them: "We thank God for these tools, which have made it possible for us to do our work better. Oh, the list is not exhausted. We have phonographs, a slide projector, a public-address system for large Christian meetings. One of the most useful tools of all is a little fifteen-dollar adding machine. What a blessing when it comes to adding columns of figures!" No, missionaries are not supermen. They are not magicians. They are men and women not unlike the rest of us, except perhaps in their dedication to difficult and sometimes dangerous tasks. Even so, they need tools for the day's work. Through your gifts to missions Sunday after Sunday, in envelopes provided by your church, these tools are made available wherever American Baptist missionaries are stationed.

625,000 Miles of Hungry People

SOMETIME between the first of November and Thanksgiving Day, it would be well for us who live in a land of plenty to consider how the other three-fifths of our fellow men live. And a good starting point is a penetrating and revealing book, Donald K. Faris's *To Plow with Hope* (Harper & Brothers, \$3.75).

Having spent most of his adult life in the Orient—seventeen years in China with the United Church of Canada, primarily in agricultural research and extension; in China again with UNRRA after the Second World War; in Pusan with the United Nations Korean Reconstruction Agency; and presently in Thailand as a United Nations technical-assistance adviser—Dr. Faris speaks out of firsthand, on-the-spot observation and experience.

"Never," writes he, "have so many wretchedly poor people been aware that things could be different for them; and never has there been less acceptance of the vast and widening gulf between them and the well-to-do." More specifically: "Visualize a line starting from your front door, made up of the hungry of the world—many ragged and disease-ravaged, with pinched faces. The line goes on out of sight over continent and ocean, around the world—25,000 miles—and returns to your front door. On and on it stretches, circling the globe not twice nor five times, but twenty-five, and there is no one in the line but hungry, suffering humanity."

A footnote explains that the people in this line are spaced two feet apart, and that the conclusions are based on an estimated world population of 2.7 billion, 60 per cent of whom have not enough to eat.

Viewing this heart-rending scene from another vantage point, we read that if one were to drive ten hours a day, at an average speed of fifty miles an hour, it would take three and a half years to cover the length of the present line, which, as populations increase, is lengthening more than twenty miles a day.

From still another vantage point, we are told that if these hungry people stood in a solid mass they would cover more than 230 square miles. They would fill, more than ten times over, all the cities in the world of more than a half-million population; or would make some fifty-seven cities, each with a population as large as that of Greater London, Metropolitan New York, and Tokyo put together.

Now, when we consider, as Dr. Faris points out, that "undernourishment calls forth the most basic urge in man—the urge for survival," we begin to see that hunger is "one of the most fundamental and explosive forces in the world today." Only as we come to understand this fundamental truth can we understand the growing restlessness in the less-developed countries of the world, and realize, perhaps just in time, if not too late, that all of us together, both the well-fed and the hungry, are now "teetering on the verge of calamity unlimited."

If someone says that there always have been hungry people, and asks why all this concern about them now, the answer is a simple one. Yes, there always have been

hungry people, but there are more of them today, and there will be still more tomorrow. But there is this significant difference. Today, for the first time in history, the hungry people understand that they should not have to go on being hungry—that life could be better.

This very insight of the world's hungry people, who turn to communism or revolution or any other ray of hope as a drowning man grasps at a straw, is perhaps the basic reason why all of us together are now "teetering on the verge of calamity unlimited." Writes Dr. Faris: "The ill-fed outnumber the well-fed by nearly two to one; and if people are chronically hungry it cannot be expected that they will always remain passive—desperation will sooner or later lead them to seek some extreme solution."

Other chapters of this important book, growing logically out of the first, deal with such subjects as health, education, and the population explosion, and with ways and means now being used to solve the many problems involved—through the United Nations technical-assistance programs and the efforts of such specialized agencies as the Food and Agricultural Organization and the World Health Organization.

But the approach to the problem which, presumably, will more than any other enlist the interest of those who read these lines, is that of Christianity. What have we who call ourselves Christian to say—and to do—about the world's hungry people? Even in asking this question we are haunted by the realization that so far we have had very little to say about their plight, and done even less about it.

It is at this point that a basic question bears down upon us. Where are we to turn for a motivation with sufficient impetus to bring about the release of the masses still in bondage to want and ignorance? Shall we turn to religion? Is there sufficient power among the 800 million people, almost one-third of the world's population, who call themselves Christian? Why have these Christians been so impotent in the face of the world's need? Why? Because "covenants of human freedoms have been drawn up, but the words sound hollow when crumbs are dispensed to relieve the numberless poor."

And all our pretty words about the brotherhood of man, about love for humanity, about people for whom Christ died, will continue to sound hollow so long as they remain only words. They will have the ring of solid reality only when they are translated into deeds. "Only thus," writes Dr. Faris, "does our religion come alive—not in words but in deeds."

Far too long have we who call ourselves Christian been preoccupied with theological speculation, with creeds and confessions of faith, with ancient liturgies, with appropriate vestments, with all the forms of religion. We have been immeasurably long on words, but all too short on deeds. We have yet to learn what Jesus meant when he said: "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven."



Ideas That Have Gripped Me

Number Five in a Series

By WARNER R. COLE

NEVER underestimate the power of a woman, is a true and time-worn adage. We could also say, "Never underestimate the power of an idea," particularly those ideas which have changed even the course of civilization itself.

Jefferson's idea that a "nation derives its just powers from the consent of the governed" has become the great foundation of our American republic; and Alexander Graham Bell's idea that a strand of wire could be made to carry the sound of a human voice so gripped him that out of it came the telephone and one of the world's greatest corporations.

Ideas grip preachers also and greatly affect their ministry. Two that have influenced me are the value of evangelistic preaching and evangelistic counseling.

Evangelistic preaching has its roots in the philosophy and theology of evangelism itself. The archbishop of Canterbury has defined evangelism as the "winning of men to acknowledge Christ as their Savior and King, so that they may serve him in the fellowship of his church." This is as good a definition as anyone would want. Here is commitment to Christ as Savior, entrance into his body as a member of the church, and induction into service in his cause. Evangelistic preaching of this type, well-rounded, and full-orbed, can well command the talents and efforts of all pastors.

Such an emphasis should be continuous, not spasmodic. One of our mistakes is that we confine our evangelistic preaching to certain sermons and seasons—pre-Easter, for example. Yet our congregations, large or small, nearly always have in them those caught in some moral or spiritual dilemma, or weighed down with heavy burdens of fear, grief, disappointment, or known sin. To them, the evangelistic emphasis in the sermon comes with hope and release; and if it is presented in sincere effectiveness and love, the response will come, not every time, but often enough to make the continuous evangelistic habit gloriously worth while.

This is one of the reasons for the success and power of one of our great contemporary preachers, James Stewart, of Scotland. His sermons overflow with a challenging evangelistic fervor and the truth that Christ's power can liberate, cleanse, transform, and stabilize those who trust him. This is also true of Leslie D. Weatherhead, of City Temple, London, as he ministers to British cabinet members, slum dwellers, and middle-class Englishmen.

The reference to Drs. Stewart and Weatherhead illustrates the truth that great and popular preachers, as well as the humble and the lowly, can employ with great fruitage the continuous techniques of evangelistic

preaching. It was by this practice that George W. Truett rose to the heights, as did John Timothy Stone, the eminent and greatly loved former pastor of the Fourth Presbyterian Church, Chicago. The more talented, the better trained, the more widely known a preacher becomes, the easier it should be for him to highlight his sermons with an attractive and compelling accent on evangelism.

Furthermore, preaching in this vein follows the New Testament pattern and directs its message personally to the individual. No matter how large the congregation, the basic unit of our appeal is the individual. This was Christ's method. We magnify the dignity of personality by challenging one's interest, one's intellect, and one's spiritual nature. People are not sheep, to be herded en masse into the kingdom, but individuals, each in his own right, unique, distinct, and of immense value.

The second idea came years ago as the result of a sales demonstration. I was in the market for an encyclopedia. The agent sat facing me with his sample volume, letting me read selected passages on various subjects. Suddenly, I realized that as I read, he also was reading the same passages, upside down, while with his eyes he observed my interest and response to the interview. Forgetting almost what I read, I was gripped by the idea that if a salesman could know his product so well that he could read from memory or upside down the material he wanted to demonstrate, why should not I, an ambassador of Christ, know the New Testament passages on forgiveness, redemption, and eternal life sufficiently well that, when I sat by the side of a prospect for Christ and the church, I, too, could guide his mind and heart swiftly and efficiently into divine truth and to a personal experience with Christ. Thus began a study and a practice which has enriched all my ministry, locating and memorizing incidents, paragraphs, and verses in the New Testament which have made person-to-person evangelistic counseling the great joy of a pastor's experience.

Such a practice is invaluable. Men seek the personal guidance of a well-trained and understanding friend. This approach honors and dignifies our cause. Most people accept the authority of our Savior's words. They appreciate the truth the passages reveal. And in such a quiet interview arguments are avoided, no time is lost, and conversation moves smoothly toward a decision for Christ and the church. Thus have hundreds been led into the Christian life as the result of an idea so simple that all may use it, yet so powerful that it performs modern miracles.

MISSIONS



A Baptist association gathering in northern Japan

JAPAN

The Unmet Challenge

By B. L. HINCHMAN

ARE WE losing Japan? Neither missionaries nor Japanese Christians would admit defeat, but Japan has the least number of professing Christians of all the great nations. Now the fifth most populous nation in the world, Japan has more than 91,000,000 people crowded on four mountainous islands, some 19,000,000 having been added since 1945. The Christian population, however, remains at 593,589, according to the *Japan Christian Year Book*. Of this total there are 332,135 Protestants, 227,063 Roman Catholics, and 34,391 Eastern Orthodox. Of the 18,000 Baptists, 6,018 are members of *Shinsei Kai* ("New Life Society") churches related to the American Baptist Foreign Mission Societies.

These figures reveal that only one-half of 1 per cent of the people are related to the churches. Though it is popular to stress that Christian influence in Japan is stronger than numbers indicate, the weakness of the church reduces the comfort of this apology. A maze of organizational complication, the church lacks the spiritual life and unity necessary for aggressive evangelism. A large percentage of postwar converts, not having been assimilated, nurtured, and trained, have disappeared completely. Generally, the Japanese people have remained nearly impervious to the gospel, or at least unaware of it. Certain methods of evangelism may have alienated them further. Many congregations remain the same size they were decades ago, and others no longer exist. Were it not for entirely new congregations, the total church would be smaller than in prewar days.

Among the movements which challenge the church in Japan are the following:

1. *Social and Political Unrest.* War, defeat, and poverty left Japan without spiritual foundations. The breakdown of the family and social system has accelerated crime, juvenile delinquency, and suicide. In spite

of an amazing economic recovery, the nation still is impoverished in relation to the real values of life. New freedoms have been grasped without responsibility. In short, the Japanese are a people without a purpose. Like the empty house in Jesus' parable, they have been rid of chauvinistic militarism only to be left prey to many worse evils.

Since reaching its height of popularity in 1949, the Communist Party has gradually declined. The leftist movement has followed a more moderate course by supporting the Socialist Party. Between 1952 and 1955, the Socialists doubled their strength, gaining one-third of the seats in the Diet (Parliament). In the 1958 election, however, they were disappointed to add only six additional seats. Economic prosperity under the conservative government has retarded Socialist advance, but a reversal in the unstable economy might lead to Socialist control. At present a recession is beginning to appear serious, as Communist China is threatening to wrest from Japan her vital trade with Southeast Asia. Radical leftists are working to promote class war and the destruction of the nation's economy from within. Marxist theory has gained ground steadily. Yet economic expediency and national pride have thus far steered the nation clear of Red domination.

The church has made little visible impact on Japanese society, but it has planted a witness. There is a general awareness of the Christian emphasis on the worth and dignity of the individual. Legislation legalizing prostitution this past year testifies to Christian concern for persons. In the May, 1958, national election eighteen Christians won seats in the Diet. One of these is a pastor. Of the eighteen, there are six Liberal-Democrats and twelve Socialists. Many Christians support the right wing of the Socialist Party. The one Baptist in the Diet is a Socialist, member of a church related to the Southern Baptist Convention.

The church in Japan must seize the initiative in the

cause of peace. Japan hates war, but does not know the way of peace. The church must lead the way.

Incidents such as the resistance to integration in Little Rock, Ark., are magnified by the Japanese press, but little is known of the achievements in American democracy. Here also the church must lead the way.

2. *The Student Movement.* Universal education has made Japan perhaps the most literate nation in the world. There are some seventy colleges and universities in Tokyo alone. The disillusionment of the war and the subsequent collapse of a misled Japan were registered most deeply in the sensitive minds of the nation's students. Seized upon by the promoters of world revolution, young people accepted Marxism as the only correction for capitalistic imperialism. Further, these young minds, bent toward pacifism, were led to believe that world communism is the one hope for peace.

Student self-governing societies have formed the center of the student movement. Centering in the famous Tokyo University, a movement was launched by leftists which resulted in the forming of the Japan Student Union of Self-Governing Societies (*Zengakuren*) in 1948. This movement, dominated by the Japan Communist Party from the first, joined the International Union of Students, the world Communist student organization, with headquarters in Prague. Recently, there was a rift within the 300,000-student federation, and its leading officers were expelled from or disciplined by the Japan Communist Party.

Even with some degree of moderation the student movement still is preoccupied with political affairs. In cooperation with the labor-union movement, it passionately opposes American military bases and land requisitioning in Japan and Okinawa, nuclear tests in the Pacific, the rearmament of Japan, and the revision of the country's "peace" constitution.

Christian concentration on student evangelism is shown by the enrollment of 139,783 students in seventy-six Christian schools. American Baptists are responsible for four schools, with 9,183 students altogether. In addition to three girls' high schools, we have a strategic university in Yokohama, with 6,062 students doing high-school, college, and seminary work. Sadly, this Baptist college, Kanto Gakuin University, has had to operate in temporary buildings since the war, and has not had the resources necessary for competition with the better private or government schools.

In a model of cooperative effort, Protestants have wisely built in suburban Tokyo the International Christian University, which, because of adequate support, can maintain a superior faculty for a highly selected student body limited to about 700. There is danger, however, that the old Christian colleges which form the backbone of the Christian movement may be neglected. Yet, we cannot do without them. Perhaps the test of the concern of American Baptists for the youth of Japan will be in their willingness to rebuild Kanto Gakuin.

Baptist (*Shinsei Kai*) churches have some 7,700 young people and children enrolled in Sunday schools. The recently organized Baptist Youth Fellowship promises to be the key for the Baptist future. We participate in the literature and audio-visual program of the National Christian Council, but should increase our support. Baptists should have a supplementary literature



International Christian University, Tokyo

program. The Japanese people are reading everything in print. Here is an unmet challenge.

3. *The Labor Offensive.* With its back to the wall, postwar Japan, through industrial skill and the will to survive, has made an incredible recovery. In this highly industrialized society organized labor has been unusually significant. Much like the organized student movement, the labor-union movement immediately following the end of the war was brought captive to the forces which were seeking to enslave Japan in the grip of international communism. The Congress of Industrial Unions (*Sambetsu Kaigi*) until 1949 served the Communist cause in preparing for revolution. The major labor organization which succeeded the C.I.U. was the General Council of Labor Unions (*Sohyo*).

Though divorced from the Communist Party, *Sohyo* has been a political force far to the left. It now forms the center of the Socialist Party. With a membership exceeding 3,000,000, it has continued a "struggle schedule" for every spring, autumn, and year-end. In absolute conflict with the "reactionary government," it has demanded trade with the Communist nations and recognition of Red China, and has opposed rearmament and American military establishments in Japan. A recent rift within *Sohyo* indicates that some of its members are demanding more aggressive political activity.

A smaller labor congress known as *Zenro* is built on more democratic principles. It has about 700,000 members. Most disturbing has been the radically leftist Teacher's Union, which has violently opposed the continuation of American troops and rearmament. With 500,000 members, it has been an effective political force.

Unfortunately, Christians have lost influence in the labor movement during the postwar period. In spite of the fact that the labor-union movement was started by Christians, it has been taken over by leftist radicals. The church in Japan has become an upper-middle-class institution, with only 3 per cent of its members coming from the ranks of labor. With only one-half of 1 per cent of the population church related, the small labor element is hardly a beginning. Recognizing the seriousness of this failure, the National Christian Council has formed the Council of Labor Leaders and Chris-



Group of young pastors and Christian workers

tians, which includes Diet members, labor-union officials, and Christian leaders.

Christians could do more. Ministers could be trained to speak to the needs of common people and communicate the gospel in clear language understandable to ordinary people. Lay evangelists could be used. Visiting churchmen from America might include Christian coal miners and steel workers.

Related to the American Baptist Convention are churches in eastern Tokyo, Kawasaki, Kobe, and Kamashi. This strategic opening must be extended in these and other industrial areas. We must launch new evangelistic work in Nagoya, Osaka, and other industrial centers which have been bypassed largely because they are difficult. Our Baptist schools must encourage teachers' unions and lead them toward responsible and Christian objectives. Kanto Gakuin must have better equipment for technological students and send out industrial evangelists. Christians should be encouraged to participate in local unions.

4. *Rural Awakening.* There are signs of a new day for the backward rural areas. The food crisis demands wider variety of diet and an increase in food production. Japan now imports 60 per cent of its wheat, 30 per cent of its barley, and 10-15 per cent of its rice. The Japanese farmer is the world's expert rice grower, but now he is faced with the necessity of learning dairy farming and the raising of grains in places where rice farming is unsuitable. Universal education, rising standards of living, and improved transportation have brought the young farmers close to all the currents of the world. They are no longer content with yesterday's farm methods or yesterday's thoughts. Impatient with poverty, the farmer does not intend to remain neglected.

Most religious denominations have made efforts to enter rural areas since the war. New Baptist interest in the Inland Sea fishing and farming people has resulted in the rebuilding of the gospel ship *Fukuin Maru*. At Rifu, the Rural Christian Center has trained young men in agricultural methods and in Christian leadership. At Kuji, social, educational, medical, and evangelistic work has penetrated a backward and impoverished area. Now a center for teaching dairy farming has been opened, offering strategic help for lifting the economy

of the area. Of the sixty-five churches of the *Shinsei Kai*, nineteen are rural and nine of these are postwar congregations. Even with these noble efforts the total Christian impact is still weak.

5. *Religious Deterioration.* Personal religious faith almost does not exist in modern Japan. The two great traditional religions, Buddhism and Shinto, claim 42,500,000 and 89,000,000 adherents, respectively. This means most of the Japanese people are nominally one or the other or both. There has been an outward revival in these older faiths. Shintoists have sought public support for their great shrines and a restoration of the status of the Emperor, while Buddhists have strengthened their ties with fellow believers in Asia.

Religion, however, is primarily sentimental and is kept for its aesthetic and cultural values. Buddhism, having been indigenized to the point of surrendering its nature, is valued as a national treasury. Shinto likewise survives, not because of any religious content, but because it represents the national spirit.

The religious outlook in Japan, stemming from certain Buddhist concepts, is one of a broad tolerance that leads inevitably to compromise and syncretism. Generally, Japanese religions have been indefensible before the advance of science. Japanese society is thoroughly secular, even with the outward preservation of religious traditions. Furthermore, these traditional faiths have offered no concept of a true and living God, and have had little moral relevancy.

The disappearance of serious religious faith has underlined the collapse of modern Japan's spiritual foundations. Worship of the Emperor has been replaced by worship of science for some, and the worship of materialistic wealth or pleasure for others. Both missionaries and Japanese leaders need to preach the gospel of the living God and of the crucified, risen Savior with greater conviction and power. The approach so far has been largely intellectual. Now it must be that and more. The prayers of the church in Japan and in America could bring the needed spiritual power.

Although the church has not met the challenge of the new Japan, there is still opportunity. In spite of the overwhelming and insidious efforts of the Communists to lead the nation to revolution, Japan remains a land of freedom. Even with the ever-present opposition of leftist ideology, churches are built and the gospel is proclaimed. In spite of heavy losses among the new converts, a vigorous and dedicated young leadership has arisen. In the Institute of Christian Studies at Kanto Gakuin, Baptists have trained a splendid new group of pastors and evangelists.

Now for the first time since the war, Baptists are ready for a new outreach. Without pastors for many churches and without missionaries for area work, Baptists (*Shinsei Kai*) have established twenty new churches since the war, bringing the total to sixty-one. With newly trained leaders and capable missionaries, plus the support of the American churches, they are now planning to launch a new program of pioneer evangelism.

For the first attempt of American Baptist expansion in Japan in fifty years, we need fifty new evangelistic missionaries. For us, the Japan Opportunity is just beginning. We must not fail.



The college choir, directed by Hidetoshi Ikemiya



President Sadaji Takagi at tea party for guests

Forty Years of Sacrifice and Service

The fortieth anniversary of Tokyo Woman's Christian College is being observed this year on both sides of the Pacific Ocean—an international recognition of four strategic decades of Christian sacrifice and service

By ADA P. STEARNS

FORTY YEARS of sacrifice and service lie back of the international celebration this year of the fortieth anniversary of Tokyo Woman's Christian College. This outstanding college in Asia is having its own anniversary celebrations in Japan, and North Americans, through the school's sponsoring Cooperating Committee, are having a share in the observance by bringing to Canada and the United States for an extended visit President Sadaji Takagi.

In the fall, after visiting Canada, President Takagi will be going from coast to coast in the United States, according to a planned schedule of appearances, to introduce the college to new friends and to meet a host of other friends of long standing.

Christian education—especially Christian education for women—has been called a major evangelizing force in Japan. Tokyo Woman's Christian College is a significant link in the chain of Christian schools that embraces an ever-widening circle of young women.

"The woman is the homemaker and greatly influences the activities and attitudes of her family," say Christian educators in Japan. "Women educated in Christian schools, even though they may not become baptized Christians, introduce Christianity to family groups that it would otherwise be impossible to reach."

Since its founding, close to seven thousand alumnae have carried the precepts of the college into their tasks as homemakers and as professional women as well. Taking their places with emancipated women in modern-day Japan, graduates of this college are active as teachers, journalists, social workers, ordained ministers, and even members of Japan's Diet (Parliament).

The college grew out of the 1910 World Missionary Conference in Edinburgh. At that time there was no institution in Japan, Christian or non-Christian, which offered a college degree to women. Eight years later, April, 1918, at the close of the First World War, the college was founded through the support of the following mission boards and societies, four of which were women's organizations: American Baptists; Disciples; Methodist Episcopal; Presbyterian, U.S.A.; Reformed Church in America; and Canadian Methodist. Several of these original boards and societies are operating under other names today. In 1941, the United Lutheran Woman's Missionary Society joined in support of the school.

The twenty-acre campus and cream-colored buildings, set in a garden of Himalayan cedars, Ginkgo trees, and Japanese maple, pine, and cherry trees, make the college a beauty spot of Tokyo. It is not surprising that one of the most beautiful buildings is the chapel, a copy of a French cathedral.

The college offers a four-year bachelor of arts degree and a two-year junior-college vocational course. The faculty includes some sixty-five full-time teachers and about ninety part-time lecturers. One member of the staff is Prince Mikasa, youngest brother of Emperor Hirohito. His keen interest in Near East history, and his unusually democratic spirit, make a dual impact on his students.

In addition to the Japanese staff, there usually are at least five missionary teachers from the Protestant groups in the United States and Canada which support the college. Elizabeth Knabe is the missionary of the

Woman's American Baptist Foreign Mission Society.

The current average enrollment is close to 1,600. At the opening of one year, only 490 new girls could be admitted out of more than 2,300 applicants. The saddest day of the year is entrance-examination day, for only one in five girls can be accepted.

Not quite 15 per cent of the students are baptized Christians. Many girls are Christian in spirit, but cannot be baptized because of the strenuous objections of their families. Many others become Christian after they leave college. At any rate, few leave the college without incorporating into their lives the principles of Christianity, for the college is thoroughly church-related. Chapel is held daily. Bible classes are offered during and after school time. Summer conferences, retreats, the Y.W.C.A., and a student-conducted Sunday school for neighborhood children—all help to bring Christianity into the daily, working lives of the young women. Most staff members are professing Christians, and all must be in full sympathy with the Christian aims of the college.

THE BEST TESTIMONY to the contribution of any school comes from its graduates.

Tsune Shirai, who received an advanced degree in child psychology after study in Canada, tells of her broad experience: "In Tokyo Woman's Christian College, where I am teaching, we have a kindergarten of seventy-five sponsored by the Alumnae Association in cooperation with the department of psychology. There are five full-time teachers in the department. In the Tokyo Y.W.C.A., we are planning to organize a study group of young mothers and several future leaders as a nucleus for our parent-education movement for children. I participate every week in the radio program called 'The Sketch of Children,' which through drama reaches mothers who would not go to meetings. I am planning to establish the Institute of Human Development in our college, a longitudinal study which will be the first attempt of its kind in Japan."

Setsuko Toyama was baptized into the Yotsuya Shinsei church (Baptist) in Tokyo on Palm Sunday, 1955, after a long time of seeking and serious study. She had graduated from the college the previous year. While she was assistant in the junior-college English department of her alma mater, she was offered the Peabody-Montgomery Memorial Scholarship by the board of managers of the Woman's American Baptist Foreign Mission Society. Recently she secured the M.A. degree in English from the University of Michigan, and soon will return to the college and the young people's work in her church.

Teruko Komyo, dean of the college, is the Japanese member of the World Y.W.C.A. After graduation, she taught for two years in a high school and then, upon receipt of a scholarship from Canada, spent three years studying in a university there. She writes: "I cannot talk about myself without referring to the new and rapid growth of individual freedom and popular education in Japan since the nineteenth century; for these two new forces in the life of my country have had a great influence in my life. My parents had no belief in Christianity, but while in a Canadian Christian school in Tokyo I learned of Christ and was baptized just be-

fore graduation. Following my study in Canada, my voluntary work has been with the Student Christian Movement and the Y.W.C.A., and this work has given me acquaintance with people from all over the world. Christian concern lies at the basis of my life and all my activities."

For any school to produce students of the caliber of these graduates, there must be a strong faculty. The chief architects of college life are the presidents, who are professors as well as the national and international representatives of the school. The first president of the college was Inazo Nitobe, a Quaker and outstanding diplomat who in 1924 became Japan's representative to the League of Nations and undersecretary of the league's secretariat.

The second president was Tetsuko Yasui, a Congregationalist, who had served as dean of the college under Dr. Nitobe. She retired in 1941, after twenty-two years of labor to help make the school one of the best institutions of higher learning in Japan.

During the bleak years of the Second World War, the president was Ken Ishihara, whose "friendly diplomacy" is credited with saving the chapel from military use.

At the close of the war, Takeshi Saito, a former Tokyo University professor, became president. This prominent scholar of English literature brought great prestige, as well as a strong spiritual force in the confusion of the early postwar years.

Today, Sadaji Takagi is the fifth president. He also formerly served as professor at Tokyo University, and recently, to crown his distinguished career, was made a member of the Japan Academy, one of the highest academic honors in the nation.

WE HAVE BEEN THINKING of Japanese leaders. What of the missionaries? No anniversary would be complete without a tribute to the long years of service of A. K. Reischauer, Presbyterian missionary, president of Meiji Gakuin University, and also executive secretary of the college from the earliest days and later of the Cooperating Committee to the time of his recent retirement. He was succeeded in the secretaryship of the committee by Mrs. Charles H. Sears, former missionary to Japan, now American Baptist administrative secretary for Japan.

Myrtle Z. Pider, American Methodist, was invaluable to the college from its very beginning until her retirement in 1955.

Constance Chappell, Canadian missionary, worked with all five presidents, giving in all thirty-eight years of service. She recalls the days when faculty members lived in the attic of the old buildings—buildings which miraculously stood in 1923, when much of Tokyo was black with ashes following the great earthquake. New buildings of today were erected on another site, with earthquake and fireproof construction. When she returned to the campus after the Second World War, Miss Chappell wrote: "My chief astonishment was that the standards of work have been kept so high. The stream of history is carrying the college onto the threshold of unimagined changes. Today, in America, Europe, Asia, and Africa graduates are living according to the school motto, 'Sacrifice and Service.'"

Synonymous with Revolution

By AARON F. WEBBER

PUERTO RICO has been in Baptist news recently because the Commonwealth Baptist Convention is taking charge of administering the work there that is related to the American Baptist Convention. These United States citizens, free under a democratic and stable government, favored by a relatively prosperous economy, and guided into increasing experiences in self-direction, seem quite ready for this adventurous step. There is prepared leadership for the task, both in the ministry and among the laity. Oscar Rodríguez, who became executive secretary on September 1, is ably assisted by Félix M. Cintrón, convention president, and many others.

This development in Puerto Rico is occurring in a period when great changes are the order of the day. Río Piedras grew from a town of 19,935 in 1940, by 564 per cent, to 132,438 in 1950, and the following year was made a part of San Juan. With this addition and similar growth all around, the San Juan metropolitan area was formed, with a half-million population. "Operation Bootstrap" has brought in over five hundred new factories. Employment opportunities have increased, sometimes at the expense of depopulating rural areas. Migration to the United States in recent years has been approximately sufficient to offset the margin of births over deaths and to keep the population total static.

The Constitution of the Commonwealth of Puerto Rico was written and adopted in 1952. Its Bill of Rights gives ample guarantee of the separation of church and state. So, Puerto Rico offers an unusually rich field for direct cooperation of all our American Baptist agencies in the missionary task. There is also opportunity for interdenominational work through the Puerto Rico Evangelical Council, the Evangelical Seminary of Puerto Rico, and other agencies.

Mexico has been described by one of her leaders as "too far from God and too close to the United States." We cannot do anything about the second part, but the first should be a great challenge to us. The Socialist Government limits church activities greatly, but winks at obviously illegal developments of Roman Catholic churches, schools, and orders. Gonzalo Báez-Camargo describes the laws presently on the books as

preventing churches and religious organizations in general from holding property, establishing, directing, or sponsoring schools and colleges for general education, and conducting public worship outside of church buildings expressly declared for such a purpose. Other laws prohibit the existence and activity of religious orders and limit the full exercise of the office of minister of religion only to Mexicans by birth. In addition, churches and religious bodies are denied recognition of any legal rights or personality.—*Religion in Life*, Winter, 1957-1958, p. 35.

We see our churches struggling against the greatest

odds to build church edifices to which they cannot hold title. Neither can they sell freely if a move seems wise. At a place in Mexico City called Civil Aviation, the spirit of a small, struggling church is evident. The congregation recently purchased a lot 30 by 82 feet, where eventually they hope to erect a parsonage. The rustic temporary shelter expresses eloquently the poverty of the group. Their small savings go at once into the "building fund," which consists of bricks stacked along the wall. Some of the bricks are stacked carefully, so as to half-enclose a room about five feet square for the tiniest children to meet. The Home Mission Societies have lent this church money to buy two lots the same size as the first across the street. In addition, a small grant will help them erect a first unit of their church plant.

This same picture in somewhat more advanced stages of development is seen in various parts of the city and the nation. These churches are proclaiming Christ and changing lives. In Miahuatlán, far to the south, Wilbur Larson and I accompanied the general missionary, Donato Ramírez, and the local pastor to visit a sick member of the congregation. We came away feeling that we had received, rather than given. Here was a living testimony to the transforming power of Christ, to his keeping through the years of struggle, and to his sustaining power during an incurable illness. "I had prayed," the stricken man said, "that I might be permitted health until my family was raised and the youngest was at least fourteen. This prayer has been answered."

It is also at Miahuatlan that Ota G. Walters is carrying on courageous frontier medical work. When is a doctor not a doctor? Miss Walters, unable, because of



Missionary Ruth Maldonado chats with Rev. and Mrs. Rafael Torres Escobar, of Puerto Nuevo, Puerto Rico

MISSIONS

Something is happening in Latin America that is not unlike the political revolutions that frequently rock that part of the world. It is a spiritual upheaval—an unprecedented movement toward evangelical Christianity

legal restrictions, to practice her profession fully, has nevertheless served this primitive community and the countryside around until she is a part of its very life. Greatly respected, she is frequently consulted by the other doctors of the town. Her problem now is how to leave. What doctor or nurse will be challenged by this out-of-the-way field of great Christian opportunity?

Wherever there are American Baptist missions, there are schools. El Salvador has two schools of wide influence, in San Salvador and Santa Ana. To see a class "about face" at Evalena McCutcheon's quiet unmilitary command, is to be faced by forty charming, selected children. To go to chapel with the whole student body of 250, is to see revealed something of El Salvador's future. In the churches one meets graduates of these schools and rejoices in the leadership they are giving. The school at Managua, Nicaragua, and the one at Santa Ana are bursting at the seams.

In Cuba, the international schools, and in Puerto Rico, the Baptist Academy at Barranquitas, have been greatly outnumbered by the schools organized and maintained by the churches. A school parade in Bayamo, Guantánamo, or in Palma Soriano, Cuba, makes a whole city sit up and take notice, both because of the numbers and the striking uniforms. The school in Carolina, Puerto Rico, has expanded beyond the limits of the church buildings and has purchased an eight-acre farm a mile from town. There the school hopes to duplicate its enrollment of 600 and to carry the Christian witness to the whole countryside. All these churches, both in Cuba and in Puerto Rico, testify that the schools open homes to the gospel, increase community contacts, enlarge the Sunday schools and church services, and prepare future leaders.

In medical work, I can speak only of Managua, Nicaragua, except for what I have already said of Ota G. Walters in Mexico. John S. Pixley, Dorothy Lincoln, and the others who have served there have built up one of the outstanding medical institutions of that country. Dr. Pixley is a practical dreamer, constantly alive to new possibilities. He is also dedicated to making the hospital self-supporting, now that the plant has been constructed. Recently, a loan from the Home Mission Societies made possible the only adequate X-ray and radio-therapy equipment in Nicaragua.

Our churches, schools, and hospitals reflect the spiritual revolution of our times in Latin America. These countries are part of the kaleidoscopic changes of our day. The airplane is making travelers of us all. This development facilitates our work, but it may also limit our day of opportunity.

Latin America needs us *now!* There is need for overall, long-range planning in terms of missionary strategy and in the training of ministerial and lay leadership. We need to give more direct and planned orientation to the leadership of Christian nationals in assuming the direction and administration of their work.

Above all, it is important that we become well acquainted with these next-door and next-block neighbors of ours. To do so, some of us may have to cut down to size our opinion of the work of "our wonderful missionaries," at least to the extent of realizing that the national workers, including many lay people, are also missionaries. They labor zealously under great handicaps. To them we owe a great part of the progress of the work. To know them will broaden our sympathies, enlarge our evangelistic and missionary vision, and bring us vital lessons in Christian living and dedication.



Pictured here are two groups of day-school children at the Carolina Baptist Church, Carolina, P.R. The pastor and his wife, Rev. and Mrs. Felix Castro Rodriguez, with group at right, are completely devoted to their task



In the heart of Moscow, adjoining Red Square, is the Kremlin, walled city itself, seat of Communist rule

THERE is no God. Science has spoken. That belief rules one-half the people in the world. God has no visa to enter the nations eastward from Berlin to the Pacific Ocean, more than six thousand miles away. Yet the largest body of Baptists outside America is there. I visited those Baptists and some of their unbelieving neighbors last July.

In our party of three was V. Carney Hargroves, pastor of the Second Baptist Church, Philadelphia, Pa., who had been to Russia before. Another member was Samuel D. Proctor, president of Virginia Union University, Richmond, Va. With them I looked and listened as we traveled from Prague to Moscow, Leningrad, Riga, Minsk, back to Moscow, and then to Poland and Berlin.

In Minsk, I listened to a professor expound the teachings of Marx and Engels. "Every person must have a creed," he said. He had read the Bible, but he taught another creed—the creed of communism.

A scientist declared his faith as he sat opposite us in the jet airplane thirty thousand feet in the air as we sped six hundred miles an hour from Prague to Moscow. His nation, without God, was in the airplanes with the jet passenger plane, and he reminded us that it got there before the United States did! "Science says there is no God," he declared.

The draftsman whom we met on the street, the student who belongs to the *Komsomol* (Communist youth organization), and the engineer as he returned to his home in Leningrad for the week end, said, respectfully but clearly, "There is no God."

Eight million people like these belong to the Communist Party in U.S.S.R. alone. But do not let that fool you, a young Baptist said. Most people sympathize with them. Only the person who knows how to meet these minds can affect their thinking, and even then he must find a way to penetrate almost impenetrable barriers erected by forty years of Communist teaching.

We of the West can send back sharp answers to the propaganda of Nikita S. Khrushchev, but we do not thereby meet the minds of the people of the Soviet Union. We must leave that job to the more than five thousand Baptist congregations in the U.S.S.R., to the thirty thousand Orthodox churches, and to the Lutheran and Roman Catholic churches in western areas

RELIGION IN THE COMMUNIST

of the Soviet Union. Baptists are the major evangelical body in U.S.S.R. and they are in every part of it. They are also in the other Communist countries.

Buddhists, Jews, and Moslems are also in the U.S.S.R. The 25 million Moslems, one-eighth of the entire population, pray five times a day with their faces toward Mecca. To deny them this "freedom of worship" would not only cause serious internal problems; it would also impair foreign relations of the Soviet Union with the Moslem nations of Asia and Africa. Likewise, to deny freedom of worship to the Buddhists would strain foreign relations with India, Burma, and China. Christians cannot claim all the credit for the limited freedom they have in the Soviet Union.

Fellowship among the churches is limited to occasional meetings with individual members. There are no meetings of church associations, state conventions, or national conventions. Leaders are not elected by delegates; they "emerge" from the people, and by the grace of God they are not only devoted and competent, but also respected by the Baptists.

Fellowship is tested in the Communist nations, as when Baptists from twenty-two countries met in West Berlin last July for the meeting of the European Baptist Federation. More than three thousand came from East Germany. They met with their brother and sister Baptists for the first time in more than twenty years. It was a festive occasion for them. But not for their brethren in Poland, Czechoslovakia, Yugoslavia, Hungary, Romania, and Bulgaria, and the U.S.S.R. Only a few selected leaders were permitted to attend from those nations.

YET there is a spiritual fellowship among the Baptists. When they travel within the U.S.S.R., as many Russians do, they find the Baptist congregation where they are. In crowded churches in Moscow and in Leningrad I saw little pieces of paper flutter down from the gallery to be caught by worshipers, who gave them to the ushers. They were given to the pastor to read. Some were prayer requests and some were greetings. In Leningrad, there was a Baptist visitor from Vladivostok, more than five thousand miles away on the Pacific Coast. There were also thirty-five Baptists from Estonia on an excursion in a chartered bus.

Fellowship with Baptists of the West is enjoyed vicariously when leaders attend meetings of the Baptist World Alliance, where they make friends whose greetings they take back to the homeland. The Russian Orthodox Church is about to join the World Council of Churches, thus extending its area of fellowship. Russian Baptist churches may also become interested in this organization.

The second test is at the point of information. A Baptist editor in London told me that his news magazine reaches the Baptist headquarters office in one satellite country regularly, except when it contains an article that is critical of that country's Communist regime. At the office of the minister of cults, in Moscow, I asked an official about the few magazines published by re-

ligious bodies in U.S.S.R. I asked whether they print articles that discuss the thoughts on religious subjects that are discussed in the Western World. He replied that these magazines print chiefly the news of churches in the U.S.S.R. Ideas from the "outside" on theology, Christian education, and Christian truth applied to social and political life never reach Russia.

A report by Religious News Service, in September, told of Pentecostal church leaders who were brought into court on charges of "forbidding sect members to read Communist papers and books, view films, participate in elections, join the *Komsomol* and trade unions, serve in the Soviet army, and send their children to Soviet schools."

Before I went to Russia, I searched my heart for what I would say to the church congregations. From reports I had received I knew that I could not preach there with the freedom I enjoyed in the United States. Here I feel free to make pointed application of the teachings of Jesus Christ to the whole of life—private, social, economic, and political. In Russia, I knew that I must not appear to be either a propagandist for the United States or a critic of any aspect of life in the land of my hosts. My decision was to point to 2 Corinthians 5:19 as the word that is preached by Baptists in America.

TEACHING is the point at which the churches meet their third test. Teaching is done by the state. In a park in Riga, Latvia, we met a band of about fifty boys and girls of kindergarten age led by teachers among the tall trees. They were having their first teaching in the materialistic society. On the beach at Riga were hundreds of boys and girls, from about ten to sixteen years old, many wearing the red tie of the Pioneers (the Communist version of Boy Scouts). Their leaders were preparing them for the godless society.

An East German mother discussed the citizenship rites that adolescent boys and girls are expected to take in that country. To reject this demand is to eliminate yourself from chances for public-school education—and there are no other schools! To accept it is to reject the church, or at least to compromise with communism. When the mother spoke of what it meant in her own family, she was almost moved to tears. In her few English words, she said, "It is not easy."

East German Baptists told me that they had Sunday schools and youth groups in the churches. But they have no Sunday school literature except what is sent from the Baptist publication house in Kassel, West Germany. The head of that office told me that East German churches cannot pay for their teaching materials, but in some instances it is sent to them. Some of it reaches its destination, some does not.

Baptists had Sunday schools in the Baltic states of Estonia, Latvia, and Lithuania before the Second World War, when these nations were free. There are no Sunday schools now. The theological school in Riga is now a theater. Six men from the Soviet Union have been studying for the ministry in London and Bristol, England, during the past two years. I met two of them

and found them to be the type of potential leaders who will greatly help the churches of the U.S.S.R. Before the Second World War, some young people from areas that are now in the Soviet Union came to America to study and later returned to work in the churches. One of them is now serving a significant church. Two of them are under sentence in Siberia.

In Poland, the Baptists have been told that they can build a church and a theological school. The Baptists of the West may make contributions to help erect the buildings. In Moscow, a theological school may be started as soon as arrangements can be made; the Government has granted permission for it.

If people are to learn the Bible truth they must learn it by listening to preachers in the two-hour church service, or they must find a rare Bible to read, or they must receive teaching in their own homes. To learn to be a preacher, one may become a faithful layman or an assistant pastor, and learn from the older minister.

The white heat in a crucible cannot destroy the precious metal, nor has communism destroyed all that is precious in U.S.S.R. There are treasures that have endured. In Leningrad, our Baptist friends and the interpreter from Intourist were proud to show us Peterhof, with its 131 fountains. It was the summer palace of the czars, built to rival Versailles. The German army destroyed it, but the Communists rebuilt it! We saw the world's second greatest collection of art, gathered by the czars in the Hermitage. St. Isaac's cathedral is now a museum, but Russians are proud to say that it is the most costly cathedral in Europe.

Our hosts entertained us with gracious hospitality of a quality never taught them by a collective society! Fifty years before the October Revolution of 1917 began in Smolney Institute, Baptists started preaching in Leningrad. Faith, hope, and love had not failed them in the years that had followed.

A TRUMPET PLAYER in Krakow, Poland, helped us to see how life goes on in Iron Curtain lands. His music came through the window of the hotel where we were eating. Suddenly the trumpeter stopped before the tune was finished. The clock struck nine. "What does it mean?" we asked. "A trumpeter has played that same music from the church tower every hour of the day and night for over five hundred years," our Baptist host explained. "He always stops at the same note."

The ritual commemorates the heroism of a young man who climbed the tower to warn the city of a Mongol invasion in the thirteenth century. As he blew the trumpet, a Tartar arrow pierced his throat before he had finished. From then until now the trumpet has sounded the same music.

The Christian faith is music that can be trumpeted with persevering faithfulness under kings, Communist Party leaders, and presidents. When this music was played the first time, it was stopped before the last note—by a soldier's spear thrust into the side of Jesus on a cross. That is the music we heard in the Baptist churches behind the Iron Curtain.

Among the Current Books

JESUS, JAPAN, AND KANZO UCHIMURA. By Raymond P. Jennings. *Christian Literature Society, Kyo Bun Kwan, 2-4 Chome Ginza, Chuo Ku, Tokyo, Japan.* \$1.00.

Raymond P. Jennings, American Baptist missionary to Japan since 1948, now assistant professor of Christianity and Christian history at Kanto Gakuin University, Yokohama, found the non-church movement in Japan of such interest that he decided upon it as the subject of a thesis for the Th.D. degree at Berkeley Baptist Divinity School. This thesis, greatly simplified for the general reader, now appears in this attractive volume, the first-published work in English on Japan's non-church movement. The book is essentially a study of the life and teachings of Kanzo Uchimura, who founded the movement. Dr. Jennings selected this movement for his thesis, not because he approved it, but because of the light it throws on Japanese life and thought and of what the organized churches may learn from it.

FOR THIS PURPOSE. By Alvin T. Fishman. *Andhra Christian College, Guntur, South India.* \$2.00.

What is the proper relationship of church to mission and of mission to church in this day of growing nationalism and of the desire for complete independence? How rapidly and to what extent should responsibility for churches and Christian institutions, such as schools and hospitals, be turned over to Christian nationals? These questions, and others related to them, are faced frankly and forthrightly as they relate to one American Baptist mission area—the well-known Telugu field of South India. Not all readers will agree with Dr. Fishman's answers to the questions raised, but all will be stimulated by his sincerity and depth. The book is an important contribution to the literature in this new development in Christian missions.

SO YOU WANT TO PREACH. By Frederick Keller Stamm. *Abingdon Press.* \$2.00.

This little book, largely autobiographical, gives good advice to younger men in the ministry. The author, who says that his patron saint has not been Martin Luther, but Erasmus—who hoped to take religion out of the hands of the theologians and put it into the hands of Jesus, where it belongs—speaks his mind about the problems and dilemmas every minister faces. Several times it is asserted that world brotherhood and war and

peace are the two major problems of our day, and will become increasingly problems during the ministry of men who are young in the ministry now. Obviously, a man who would deal with these problems cannot spend all his time on personal purity and allow the world to go as it will. To whom much is given, much will be required. We need much more living of the faith and less talking about it, and living of the faith today calls for a tremendous amount of anonymous service on the part of the minister. This delightful book leaves the reader with the assurance that mankind is his business.

THE ANCIENT LIBRARY OF QUMRAN AND MODERN BIBLICAL STUDIES. By Frank Moore Cross, Jr. *Doubleday & Co.* \$4.50.

Though the study of the scrolls and fragments of scrolls from the wilderness of the Dead Sea has barely begun, this find holds the most promise of any recent discovery. This book is not a comprehensive treatment of the field of scroll study; rather, it contains specialized information. The first chapter recalls the discovery of the first seven scrolls ten years ago in a cave near the Dead Sea, and discusses subsequent manuscripts found in the same area. It also gives a catalogue of the library. A later chapter deals with the light these manuscripts throw on the Old Testament. Other chapters deal with the people of the scrolls, the Essenes. This ancient apocalyptic community, a reform movement in Judaism, apparently retreated to this area because it considered the high priest in Jerusalem a wicked man. This was in the second half of the second century before Christ. The leader of the community was a rival priest. The last chapter and the postscript deal with the relationship between the Essenes and the primitive church and the Christian gospel in New Testament times. The similarities as well as the differences between the Essenes and the early Christians are pointed out.

BARRIERS TO BELIEF. By Norman F. Langford. *The Westminster Press.* \$1.00.

THE MEANING OF CHRIST. By Robert C. Johnson. *The Westminster Press.* \$1.00.

The six "barriers" to Christian belief listed are: "The Miracles of the Bible," "The Divinity of Jesus," "The Kingdom of God," "Heaven," "Hell," and "Predestination." Dr. Langford

reveals that obstacles to faith are not always realistic or strictly related. They may deal with theories, or the individual's thinking may be colored by emotions or theological dogmas. Barriers are removed by patient spiritual endeavor and intellectual honesty. A careful reading of this book will reveal new meaning in these perplexing doctrines. The final chapter emphasizes the paramount need of specific religious beliefs. The author, who is editor-in-chief of curriculum, Presbyterian Board of Christian Education, is a stimulating writer. *The Meaning of Christ* is interpreted by each individual's reply to Jesus' personal question, "Whom do you say that I am?" Christ has meaning for the person who experiences who he is. The place to begin is to discern what Christ's relationship was, and is, to God. Through a study of the man Jesus, the cross, and the incarnation, the reader senses that in turning to Christ it is God and God alone he beholds, for Christ lifts man's eyes and heart to the Father.

PROPHETIC PREACHING: A NEW APPROACH. By Otto J. Baab. *Abingdon Press.* \$2.50.

This is an interesting study of the Old Testament prophets, which is concerned with interpreting them through the crises they confronted. It is the author's contention that similar crises recur in new forms today—war, racial strife, the threat of destruction resident in sin and the scientific knowledge of men, and the tendency for oppression of mass societies. In this book no one will find prophetic sermons or sermon outlines to be filled in by a superficial preacher. What is found is an insight into the sources of the passion of the true prophet.

JEREMIAH: PROPHET OF COURAGE AND HOPE. By J. Philip Hyatt. *Abingdon Press.* \$2.00.

This is a brief interpretation of the life and thought of the prophet who is usually characterized as weeping and delivering jeremiads. As a matter of fact, Jeremiah was a great leader, who should be characterized by courage and hope, rather than despair. True, he was always fighting losing battles, but he brought the word of God to the people he addressed. Jeremiah reached the high-level mark of prophecy when he preached not only one sovereign God, but a God of love. He knew how to teach in dramatic parables. The breaking of the flask, or water decanter, his messages from the stocks and from the cistern (in which he was confined), were all dramatic presentations of his conviction. There are permanent values in Jeremiah's life and message.

Briefing the Missionary Speaker

By HAAKON KNUDSEN

IT TAKES "a bit of doing" to find four hundred public speakers to go to six thousand meetings in one year, and it takes even more effort to meet the daily requests for "the best speaker to come to our meeting." The field activities department of the Council on Missionary Cooperation is dedicated to finding the speaker that is best able to present the mission story and to find the one who will fit into the type of meeting for which the speaker is desired.

For many years there has been no facility for preparing or training the speakers, but now, in what is known as "the briefing session," it is felt that a good device has been found.

In a two-day meeting, selected missionaries are brought together for an unhurried meeting with denominational executives who make presentations concerning their organizations. The idea is to give these missionaries any new and important information concerning denominational affairs. A C.M.C. representative is also on hand to explain concerning designations, specifics, budgets, and other matters having to do with the collection and distribution of missionary funds.

Each missionary also comes prepared to record a two- or three-minute anecdote about his work, and later in the day this is played back and criticized before the entire group. In this way, the speaker has a chance to hear his own voice and to learn in what way he can improve his delivery and articulation.

This technique is used in a helpful spirit and even in good fun. It gives an opportunity to get across suggestions that have been received from the churches. It encourages any soft-spoken individual to speak up more clearly and distinctly. In most cases, this has been a good help for the speakers and has enabled them to discover for themselves some habit or mannerism that can be changed.

The intricacies of travel, both cross-country and intrastate, are also discussed, and time is given for questions concerning the whole problem of deputation.

All this is to enable the speaker to learn to travel economically, to be more effective in his presentation, and to make a better impression upon the Baptist public as it listens.

Plans could also be developed to to coach a church on how to receive

and use the missionary in a manner corresponding to the money, time, and effort in making the speaker available. This may be the next project.

'A Book of Remembrance'

Have you ordered your copy of the 1959 *A Book of Remembrance*? Priced at only \$1, this book contains information about American Baptist

work at home and abroad; the work of The Board of Education and Publication; the outreach of state conventions and city societies; the Ministers and Missionaries Benefit Board, and the function of the various councils and committees of the convention.

The book will contain an enlarged directory, plus several other features omitted from the 1958 edition.

Also in the book are the birthdays of missionaries (both retired and active) and other workers; a complete directory of national, state, and city organizations; an enlarged subject index, and other features. Here, in one volume, is the information you need about our American Baptist world mission.

Copies will be available shortly. Order a copy today from your nearest Baptist book store or write to the Department of Literature, 152 Madison Ave., New York 16, N.Y.

'New Literature' Subscription Plan

Everyone is talking about the "New Literature" subscription plan. If you are not familiar with this service provided by the C.M.C., of the American Baptist Convention, we think you would be interested.

A subscription for "New Literature" will not bring you *all* the new literature produced by the convention, but it will help to keep you informed on many aspects of convention work. Only \$1.50 will begin your subscription right away. Write to the Department of Literature, 152 Madison Ave., New York 16, N.Y.

The Space Age And Foreign Missions

"Is the Space Age Here in American Baptist Foreign Missions?" is an exciting new leaflet produced by the American Baptist Foreign Mission Societies. It interprets to the churches the extent and kind of cooperating work with other denominations carried on in overseas mission work.

This eye-appealing and cleverly planned leaflet shows how Baptist missions become Baptist conventions, which in turn reach out within and beyond their own borders.

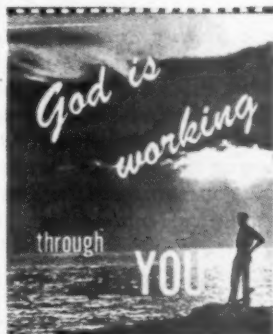
This leaflet may be secured free of charge from your state offices or write to the Department of Literature, 152 Madison Ave., New York 16, N.Y.

Family Filmstrips

A short time ago, the Baptist Film Library received its first shipment of the new family filmstrips, produced by Family Films. We really think this series of forty filmstrips is something new and exciting in audio-vis-



PRINTED CHURCH PROPOSAL



TURN-OVER CHART



EVERY MEMBER CANVASS POSTERS

Some of the attractive materials for use during a church's every-member canvass. Order them from your state or city promotion office, or Field Counseling Department, 152 Madison Ave., New York 16, N. Y.



The MAGIC Circle

Copies are still available of this leader's guide for women's circles. It was written by Mrs. C. Eulette, and illustrated by Mrs. F. Jepson. The booklet tells the reasons for a circle, its purpose, and how it is formed. Order from nearest Baptist book store, or write Department of Literature, 152 Madison Ave., New York 16, N.Y. Priced at 35 cents.

uals. They are filmstrips with a "new look," geared to specific levels, closely graded from kindergarten through adult. Each age group is taken into consideration, which means that the art, photography, narration, and musical backgrounds are tailored to their specific needs.

The forty color filmstrips, all with 33 $\frac{1}{3}$ rpm recordings and guides, are attractively packaged in kits of four related subjects for greater economy and increased usefulness. The titles of these kits are as follows: "When Jesus Was Born," "Jesus the Friend," "Stories About the Seasons," "Stories About Home and Family," "Dating" (young teens, 12-14), "Dating" (older teens, 15-17), "Christian Home and Family Life," "Daily Christian Living for Boys and Girls," and four individual filmstrip programs for Christmas: *Stories About Our Christmas Traditions*, *Stories About Our Christmas Carols*, *The Christmas Riddle*, and *A Pony for Christmas*.

This series of filmstrip kits will not be available in the usual way on rental basis, but for sale only. We encourage churches to build up their filmstrip libraries. Write for full particulars: Baptist Film Library, 152 Madison Ave., New York 16, N.Y.; 19 South LaSalle St., Chicago 3, Ill.; 2107 Woolsey St., Berkeley 5, Calif.

Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Japanese Torchbearers in High Places

By WILLIAM AXLING

[Following the first part of this story, which appeared in the October issue, are these further accounts of Japanese Christians in places of responsibility within the life of the nation. Note the Christian physician, for except in connection with Christian centers, American Baptists have no medical work in Japan. However, there are a few Christian hospitals of other denominational missions which make their facilities available to everyone. There are many Japanese doctors in government hospitals and in private practice. The clinic related to Kuji Christian Center (American Baptist) ministered last year to two towns, ten villages, and to about ten thousand patients. The rate of infant mortality in this area is the highest in Japan. The Red Cross Hospital, at Morioka, five hours from Kuji, has supplied doctors and nurses for the clinic.]

[Note, too, the women leaders, for women are finding an ever widening scope for their abilities. Tokyo Woman's Christian College graduates are found in largest numbers on the teaching staffs of Christian schools, but they also appear in journalism, law, radio, television, government, banking, research institutes, and other professions.]

Part II

J. HOSHIIJIMA is one of the record holders for length of service in the Lower House of the Japanese Diet. He is in his fifteenth term, holding the portfolio of minister of commerce and industry. He has also been an administrative official of the nation's department of justice. During his long service he has consistently and aggressively advocated Christian principles on the national level.

In the House he has been one of the leaders in the long stubborn fight against the white-slave traffic. Year after year he helped draft legislation abolishing government-licensed prostitution, maneuvered it through the various committees, only to have it defeated in the final showdown on the floor of the House.

However, for Mr. Hoshijima right is right, wrong is wrong, white is

white, black is black. There is no gray when it comes to a moral issue. Under his leadership the reform forces kept up the fight, and in the 1958 session of the Diet a bill was passed outlawing public prostitution.

K. Matsuoka

K. Matsuoka was speaker of the Lower House during the Katayama Cabinet. He is a business man who believes that Christ, in the Sermon on the Mount, said what he meant and meant what he said, that his teachings should be taken into the market place and set the pattern for business policies and practice. He is president of the Labor Research Institute, which endeavors to bring industrialists and laborers into harmonious and cooperative working relationship.

K. Masuda and H. Niwa

K. Masuda and H. Niwa both wear two hats. Not only are they members of the Lower House, and as Christians carry the torch of Christ on the national level, but they serve in the same way in high places in their own communities. Mr. Niwa is vice-president of the Provincial Assembly of his native province, and Mr. Masuda is a member of the Hokkaido Provincial Assembly.

Mr. Masuda is a man of cabinet caliber. He has been minister of labor as well as minister of construction in different cabinets. After the war, the minister of construction was confronted with a herculean task. Hiroshima and Nagasaki were wiped out by atomic bombs. Such cities as Tokyo and Osaka were 80 per cent destroyed in the air raids. In 221 other cities and large towns the destruction ranged from 35 to 90 per cent.

Residences reduced to ashes numbered 2,100,000, and 550,000 more were torn down to clear the way for the building of fire lanes. Moreover, some sort of shelter had to be provided for the 6,000,000 returnees, who under the peace treaty were compelled to abandon their homes all the way from Manchuria to Burma, and then trek back empty-handed to Japan. Mr. Masuda in the field of construction and Mr. Niwa, who heads up a large transportation concern, did their big

MISSIONS

bit to help the nation meet this emergency.

J. Kawakami

J. Kawakami graduated in law, but his main work has been in the educational field. He has been one of the main movers in bringing the Social Party to its present strength and status, where it functions as the opposition party. During his seven terms as a member of the House, Dr. Kawakami has stood strong for clean politics and constructive legislative policies.

S. Nishimura

Conspicuous among the nineteen Christians elected stands S. Nishimura, pastor of a Protestant church. In addition to pastoring his church, Mr. Nishimura serves as president of the Japan Farmers' Union. Serving a rural church, in daily contact with rural life at the grass roots, he cannot get away from the conviction that the Christian church is summoned to climb down from her ivory tower and minister to human need—minister to the total need of the total man—economic, mental, and spiritual. It is meaningless to talk about the abundant life to a farm family doomed to scratch for a bare existence on a two-and-a-quarter-acre plot of ground that has been under cultivation for many centuries.

T. Hasegawa

T. Hasegawa, a physician, is devoting his life to the nation's health and social welfare. He is especially concerned about the terrifying inroads that tuberculosis is making into the ranks of the nation's youth. Because of economic conditions and undernourishment, this disease is showing an alarming increase. Dr. Hasegawa has founded and is superintendent of a sanatorium for the victims of this disease. He majors, however, in the field of preventive medicine on the local and national level.

H. Hoashi and D. Hojo

H. Hoashi and D. Hojo have both seen service in the Upper House and are therefore well versed in legislative matters. Mr. Hoashi has made the study of social problems his major concern. He is director of the Economic League and a trustee of the China-Japan Friends Society. He is a publisher. Mr. Hojo's line is transportation. He was chairman of the special commission appointed to assist the 6,000,000 returnees and rendered a signal service in that connection.

Mrs. Tagano

Of the Christians elected as members of the present Diet, two are

women. Both are well-known figures in Japan's Lower House. Mrs. S. Tagano, in her sixth and Mrs. M. Nakayama in her seventh term. Mrs. Tagano pioneered in championing the cause of women. In the days when the home was considered the woman's empire, and women were not supposed to be heard beyond its cloister walls, she was out agitating for their rights. Her daring stand for the rights of women and her insistent, persistent efforts in their behalf, went far toward the incorporation of these rights and giving them legal recognition in the new constitution. In that document women are given the same legal status as men. Mrs. Tagano edits the *Taihoku Magazine*, which aims to prepare women of Asia for their new day. She is also president of the League of Asian Women.

Mrs. Nakayama

Mrs. Nakayama, a graduate of Ohio Wesleyan University, has devoted herself to the welfare of children and the higher education of women. She not only strives to lift the intellectual life of Japan's women, but is eager to see

them lined up on the side of Christ. For years she served as president of the board of trustees of the Kassui Girls' Christian College at Shimono-seki.

In the educational field also Christians are found in key places. Japan's extensive educational system is crowned by a series of national universities on the graduate level. Of these, Tokyo University stands first in academic standard and prestige. The president of this university ranks next to the minister of education in educational circles. The present president is an outspoken Christian. The same was true of his predecessor.

In this review of torchbearers in high places it must not be forgotten that Chief Justice Watanabe, of the Supreme Court of Japan, is an active Roman Catholic layman highly honored throughout the Roman Catholic world.

These Christians are a cross section of the Christian community in Japan. They register the breadth and the depth of the Christian penetration into every phase of the nation's life—90,000,000 people!

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Pilgrim—1958 Style

By CLAYTON A. PEPPER

HENRY BONDURANT is a "Pilgrim—1958 Style." Whereas the first Pilgrims blazed a trail to their church, Henry Bondurant blazes a trail of churches to the people. Establishing new churches is getting to be a habit with Henry. Through his efforts four churches have sprung into being in southwestern Kansas during the past eight years.

As district missionary for the Kansas Baptist Convention, Mr. Bondurant visits a community, chats in his friendly way, and discovers that there is no American Baptist church in the town, but a need for one. Almost before they realize what is happening, members of an American Baptist family find themselves the nucleus of a new church.

A Case in Point

A case in point is Tribune, a community of twelve hundred population in a county which had no Baptist church. Henry Bondurant knew a Baptist family in the vicinity, who introduced him to two additional fam-

ilies interested in a Baptist fellowship. Within a few weeks a little group



of eight or nine persons held their first service in a home. This happened in January, and in October the church was formally organized with thirty-one charter members. Today, eight years later, the church has a membership of 175, a new building, a parsonage, and a full-time pastor.

The church at Tribune could not have prospered without the dedicated efforts of the charter members. A young man who was forced to borrow money from the bank to carry his family through an emergency, gave one-tenth of the amount to the church. Another young man, whose parents were teachers, was converted in an evangelistic meeting and joined the church, whereupon his parents began attending church with him. They, too, united with the church, and the father became church-school superintendent. Such is the contagious spirit of New Testament Christianity exemplified by Tribune Baptists.

Farming Community

The Baptist church in the farming community of Rolla had been disbanded years previously. The building had recently been sold and was being converted into a residence. Knowing that there were some Baptist folk among the five hundred population, Mr. Bondurant and a neighboring pastor secured the use of the still-vacant building, rented a piano and chairs, and held evangelistic services. Although the highest attendance was only thirty-five persons, a fine high-school boy made a profession of faith and later became a lay preacher.

After the evangelistic meetings were over, Mr. Bondurant continued to conduct worship services. As the building was in poor condition, he purchased a lot in his own name. Some of the men dug a hole for the foundation and began to lay concrete blocks. While a neighboring pastor was engaged in this task, a stone mason, who was unchurched, passed by and decided that the pastor was not doing a satisfactory job. The man went home for his tools and laid the corner blocks in professional style, with the comment, "I may want to come to church here someday myself." An unused church building was secured from another denomination and moved onto the completed foundation. And the Baptists had a building!

Room for a Church

As yet there was no church organization. A young mother, driving a farm truck with three children in it, stopped to chat with Mr. Bondurant. "We are not Christians," she told him, "but there is room for another church

here, and we wish you would start one." In March, 1953, the church was organized with thirty charter members, twenty-three of whom Henry had baptized during the previous year.

Today the church has a parsonage and a full-time pastor. One man commented, "If someone had told me a year ago that I would be here in church, I would not have believed him." A high-school girl looked at the building and said, "I am going to



Schoolhouse which was purchased for place of worship by the First Baptist Church, Minneola, Kans.

come." Come she did, bringing friends with her. Before long she became a Christian and now has expressed a desire to enter full-time church-related work.

Attending a high-school play one evening, Mr. Bondurant engaged in conversation with the man seated beside him and discovered that his daughter was taking piano lessons. He asked her to play for the services. She accepted and not long afterward made a profession of Christian faith and joined the church.

During this time her father also became interested in the church and overcame his habit of drinking. When tempted by his former associates to return to drink, he went home and told his wife, "I am through with drink and my former drinking pals forever." His wife later told Mr. Bondurant, "You'll never know what this church has meant to our family."

Third Church Established

The third church which Henry Bondurant was instrumental in establishing was in the community of Minneola, a town of six hundred. The pastor of the Baptist church at near-by Ashland had started week-night meetings. While response was favorable at the beginning, results did not seem permanent. Mr. Bondurant was asked to see what he could do. He secured the Odd Fellows Hall and started a Sunday school with nine pupils.

As the work progressed, the group purchased an old school building, moved it onto a new foundation, and converted the former school into a church. Later a parsonage was built.

Newest Link in Chain

The newest link in this chain of new churches is the mission established in the village of Sublette. Upon learning that a strong Baptist family had moved into the community, Mr. Bondurant made inquiry and discovered that other Baptist families from neighboring communities planned to move into Sublette in the near future. He also learned that neighboring Baptist churches were interested in helping to begin a new church.

Henry Bondurant secured the American Legion Hall and began special services. These created sufficient interest to continue regular Sunday services. Although this endeavor is yet in the mission stage, the future looks hopeful for the founding of still another American Baptist church.

Church Assisted

In the midst of this activity, Mr. Bondurant assisted the small Baptist church at Lakin to achieve stability, enlarge its program, and build Sunday school rooms. The church recently called a new pastor, a graduate of an American Baptist seminary, and his wife, who has a master's degree, who are willing to serve in this field for a small salary. Thus it appears that Henry Bondurant has been successful in transferring his vision, consecration, and zeal to a younger man.

As Thanksgiving time approaches, I voice a special prayer of thanks for men like Henry Bondurant, who labor in town and country fields and find their supreme joy in adventuring with people in Christian living. So long as individuals need the Christian message and communities need the Christian witness, Henry Bondurant, "Pilgrim—1958 Style," will continue to blaze a trail of churches to every new frontier in southwestern Kansas, where people wait to receive the redemptive power of the gospel.

Three basic assumptions underlie American Baptist town and country work. They are: (1) The good news of Jesus Christ is the same everywhere, but the gospel must be presented as relevant to the particular human situation, or else it has no real meaning. (2) The church is the church in all situations, urban or rural, but it exists among certain environmental conditions. (3) People are people no matter where they are found, but the customs, habits, attitudes, and motivations of people are conditioned by the type of community and culture in which they live.

Candlelight on the Middle East

WHEN the sensational best-selling novel *The Sheik* was published almost forty years ago, its hero was a fairly faithful representation of the average Westerner's concept of the Bedouin Arab. This dubious character was fierce and vengeful, passionate and unpredictable. He lived in primitive opulence in his strife-ridden desert, racing the wind astride a horse much nobler than himself.

Scholarly books about the Middle East were being written then, as now, but few Americans cared to read them. Romance was more exciting than reality, and possibly few real sheiks could compete for charm with the great screen lover, Rudolph Valentino, who made his film role as the Sheik memorable to millions.

Mythical Middle East

For a time, while the novel enjoyed a brisk circulation, theater marquees induced enormous crowds to view the Valentino version of life in the desert, and the nation hummed the tune of "The Sheik of Araby," the Middle East was a topic of interest to Americans. But it was a mythical Middle East that had been born in the fertile brain of a British novelist. It had little relation to the geographic area occupied by the Arabs, an overwhelming number of whom lived in prosaic poverty.

After this brief flurry of attention, Americans effectively forgot about the Middle East. Now and then, when a news item brought it inescapably to their attention, they pulled out of the backs of their minds the old misconceptions of the Middle East as a place strange and exotic, not to be understood. But for the most part, they simply did not think about it.

Shock Therapy

These past few years have brought shock therapy for the West's abnormal division of the world into the known and important (the West and certain portions of the Far East) and the unknown and unimportant (all the rest!). The Middle East has been making headlines. It has been proving its likeness to the Western World in its national aspirations, its desires for a place in the sun, and its search for a way of life.

In this period when the Middle East is resurgent and making its forceful impact on the reshaping patterns of international relations, it is important for Americans to understand the people of the Middle East and their renaissance. It is particularly impor-

tant for Christians to comprehend the mission of the church in the area and the opportunity open to it to act as the catalyst in helping to form the revitalized societies.

Christian Concern

The Commission on Missionary Education of the National Council of Churches, acting as an agency for twenty-eight affiliated denominations, has published a comprehensive series of materials to interpret the Christian mission in the Middle East. Because, during the years when the countries of the Middle East were almost forgotten lands, Christian missions maintained both their interest and their work in the area, the commission has had available in preparing this study informed authors and authoritative consultants—the missionaries.

The result is a range of publications rich in content and high in the sort of interest created by intimate detail. These materials, published by Friendship Press, include books for all age groups and a stimulating variety of other resources.

Through the use of Friendship Press publications, churches will undertake a study of the Middle East, using a number of missionary education techniques. These will vary according to the size, location, and circumstances of the churches.

American Baptist churches do not bear direct responsibility for mission work in this vast area. But we do participate with Church World Service, the American Bible Society, and the Committee on World Literacy and Christian Literature program in the Middle East.

Many organizations will find this a fruitful, challenging, and interesting study. Sunday church-school classes, women's missionary societies, and other groups will want to elect this as a unit of study, as the church will most likely be using the theme "Christian Concerns of North American Neighbors" in the church school of missions.

Get your materials, ordering from "Resources for the School of Missions" or "Friends Through Books," and then devise ways of making the study as vital as possible. You may want to start promoting the study by using the colorful Middle East wall map as an attractive "come-on" that will later become a valuable study resource. You will almost certainly want to use some of the program display aids.

Sometime during the study, you will

want to have a special feature to attract the interest of those not actively involved in the course. This might be a church supper or party, using the table mats and place cards that have been prepared to brighten such occasions, and the suggestions contained in *Fun and Festival from the Middle East*. Or your special event could be an all-church or community program, using the film, filmstrip, or play.

Because the Middle East is vast and complex, this study should be undertaken thoughtfully. A new age is being born throughout the world, and nowhere is the newness more evident than in the Middle East. The obligation of every church member is to understand the significance of what is happening, deeply and fully, to the end that the Christian claim to the new age may be staked before the lands are lost.

MAE HURLEY ASHWORTH

How We Did It

Here is a brief report of the work in race relations at the First Baptist Church, Des Moines, Iowa.

We have, of course, made only a small beginning, and there is much to be desired. In our school of missions we used the suggested material on race, purchasing all the books and using them advantageously. We found the material most enlightening, especially *Sense and Nonsense*, by Ethel Alpenfels. We had, on the front of our bulletin, a reproduction of page 56—*Facts Explode Myths*. Our six sessions, in spite of intensely cold weather, were well attended. Each session was under the leadership of a competent teacher, some from our own church, others from outside.

A period at the close of each class was turned over to questions and discussion. These were not without incident, but were carried on in a friendly way. The pastor of a neighboring Negro church was the leader at one meeting. He and his wife were guests at a banquet in our new dining room that evening. Another session was enlivened by a panel discussion, for which we secured the executive secretary of the Commission on Human Rights and the vice-president of the local National Association for the Advancement of Colored People.

We feel that the school of missions, entirely on the topic of race relations, did much to clear the way for better understanding among our people. Much prayer, fervent prayer, went into the work. We constantly applied the teachings of our Lord and the Scriptures to our conclusions. Many of our members purchased copies of the study books for their personal libraries. Also, the board of Christian

education bought copies to be circulated among members of each adult class.

Our women's group made copies of the American Baptist resolutions on race and passed them out to each family. A representative from Green Lake, Wis., who had attended the inspiring sessions on race relations there, gave a series of talks in various groups, prayer meeting, and Sunday school classes. Films were also used.

We have a fine Negro family as members of our church. One young Negro boy, who attends Drake University, has associate membership with us. Several Negro boys attend the Young Business and College Sunday School Class. Eight Negro students were personally invited to church and entertained at dinner in homes.

This has been a glorious experience and we would urge other churches not to neglect this compelling issue. In the coming year we hope to do much more to advance the cause of a truly Christlike spirit in race relations. We found great help in an article by Culbert G. Rutenber in February, 1958, *MISSIONS*, "The Integrated Church—Now!" Our school of missions ended with recommendations for action by an appointed committee, that we might not merely "talk," but actually "accomplish" something definite. **MRS. ETHEL ABEL, Des Moines, Iowa**

The Bible



Book of the Month

NOVEMBER
1 Kings

DECEMBER
Luke

JANUARY, 1959 ..
Ecclesiastes

1 Kings—1 and 2 Kings were originally one book, divided for practical reasons to the length of two average scrolls. They tell the story of Israel from the end of David's reign to the Exile. Three sources—the royal annals, the Temple records, and the stories of the prophets—are used. The story of Solomon is in chapters 1-11. The first part of the story of the divided kingdom completes this first book.

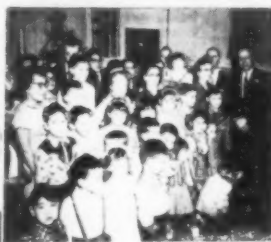
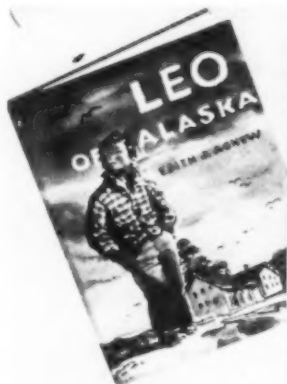
Solomon reigned as a despot and died, leaving hostility abroad, discontent at home, and a bankrupt state.

Then follows the list of kings in the two kingdoms, giving the reign and the moral and religious character of each reign. The compiler is not writing a political history, but presenting the story of the spiritual life of Israel during the monarchy.

Note the prominence given to the prophets in this narrative.

MISSIONARY AND STEWARDSHIP EDUCATION—Children

School of Missions



MAKING NEW FRIENDS

Among North American Neighbors
Around the World



IT IS NOVEMBER and time to think about the children's part in the graded school of missions. This is an opportunity for boys and girls, as well as their older brothers and sisters and mothers and fathers, to study, plan, and think about our mission-study theme: "Christian Concerns of North American Neighbors."

Your committee on missionary and stewardship education, of which the chairman of children's work, or some other person on the committee on children's work also works, should be organizing and planning the total school of missions. In the committee the following items of planning should be considered: dates for school of missions, selection of theme and ordering of materials, selection of teaching staff, time and place of meetings, publicity, personal visitations, posters, pre-registration and special features.

Special features to be considered are: (1) use of resource persons in the community, (2) worship experience for everyone at close of each evening, (3) snack before sessions or at a break between sessions, and (4) use of any audio-visual materials.

As chairman of children's work you will want to help make these basic plans for the school of missions, taking to the committee on children's work the responsibility for making the plans for the sessions of the school of missions that will be for primary and junior boys and girls.

Materials to Use

We urge you to use the following materials that have been designed for the theme "Christian Concerns of North American Neighbors":

PRIMARY: *Leo of Alaska*. By Edith J. Agnew. Leo is taken to our Kodiak Children's Home, where he is loved and cared for. Study book, \$1.50.

Teacher's Guide to use with this book, 65 cents.

JUNIOR: *Ten Pairs of Shoes*. By Mae Hurley Ashworth. Presents ten stories about boys and girls who live in the North American neighborhood that stretches from Alaska to Central America. Study book, \$1.50. Teacher's Guide to use with this book, 65 cents.

Making New Friends: Among North American Neighbors, Around the World. Stories by Baptist missionaries, service projects, and special-interest missionary information. Use with both primary and junior groups. 75 cents.

World Friends: Friends at Home. Picture album of fifteen teaching photographs. Use with both primary and junior groups. \$1.00.

Picture Map of North America. Use with junior groups. \$1.00.

Picture Map of Alaska. Use with primary groups. \$1.00.

Use all the materials for both age groups. The materials are planned to supplement each other. It takes all the pieces to do the whole job. Order now from your nearest American Baptist bookstore. Give the materials to each teacher before the end of November. A good teacher will need six to eight weeks for preparation.

When to Meet

Determine the meeting time and place for primary and junior groups. This may be held at the same time as the adult groups, but you may want to have the children at some other time during the week.

Teaching Teams

Use teachers who know the children, preferably teachers from the Sunday church school. For each group of ten to fifteen boys and girls you will need at least two teachers. Help

MISSIONS

them to divide the work of the session. When it comes to activities, each teacher can guide one activity. In this way two groups can be working at the same time. This creates more stimulation and interest.

Number of Sessions

Your boys and girls will have a much more meaningful experience with their mission study if they can meet for at least six one-hour sessions. Meaningful study, exploration, and experimentation take time. Allow time for good activities, discussion, dramatization, and participation in showing projects. These are what makes the study come alive for boys and girls. Our Teacher's Guides have excellent ideas for developing each session.

Special Features

Plan for the boys and girls to participate in the activities of the whole school of missions as it seems wise. If they are included, then plan so that they are really a part of the whole group. The secret of success is personally to invite boys and girls to attend. Send clever invitations that will make them want to come. Plan so well that each child feels wanted and is welcomed warmly, has a job to do and wants to do it. In mission-study sessions you have an opportunity to help boys and girls to see that Jesus Christ loved and gave his life for every child in the world.

Filmstrips

My Name Is Pablo. Story of Baptist missions in Cuba and Mexico. Reading script. Use with juniors. Rental, \$1.00.

A Puppy for Jose. Appealing story of a migrant boy and how church friends helped. Color with reading script. Use with juniors. Rental, \$2.50.

Alaskan Panorama. New filmstrip on Baptist work in Alaska. Color filmstrip with manuscript. Use with primaries and juniors. Rental, \$2.50.

Send in your request today to: The Baptist Film Library nearest you: 152 Madison Ave., New York 16, N.Y.; 19 So. LaSalle St., Chicago 3, Ill.; 2107 Woolsey St., Berkeley 5, Calif.

'Stories of Jesus For Children Everywhere'

Through this interdenominational project, boys and girls may send booklets to the country of their choosing. These booklets contain an illustrated story of the life of Jesus. For a flier explaining the project, write to Florence E. Stansbury, 1703 Chestnut St., Philadelphia 3, Pa.

Here is an account of the giving by boys and girls of the American Baptist Convention.

Place	Books	Money Given
Alaska	6,294	\$ 525.63
Arabia	24	2.00
Assam	13,027	1 089.18
Belgian Congo	9,398	786.92
Bengal-Orissa	1,492	124.47
Brazil	372	31.00
Burma	5,129	528.33
Cuba	2,532	211.70
El Salvador	1,834	153.04
France	690	57.60
Germany	279	23.50
Haiti	6,023	501.84
Holland	43	3.75
Hong Kong	5,672	471.60
Hungary	196	16.40
India	12,190	1,025.48
Italy	89	7.50
Japan	10,659	890.43
Korea	4,211	359.85
Mexico	1,752	146.11
New Guinea	12	1.00
Nicaragua	4,592	376.70
Okinawa	12	1.00
Philippines	2,966	247.65
Portugal	136	11.40
Poland	36	3.00
Puerto Rico	3,614	301.51
Russia	309	25.90
Spain	64	5.40
Tahiti	438	36.60
Thailand	5,596	466.75
Turkey	52	4.40
Venezuela	461	38.55
Migrant camps	20,343	1,698.54
TOTALS	120,537	\$10,174.73



These stories can be used with 'Let's Play a Story,' which is by Elizabeth Allstrom and published by Friendship Press. These are magic words, for every child likes to pretend. In this handbook for teachers of children, the author tells in a detailed and practical way the use of informal dramatization as an educational tool. It costs \$2.75; paper, \$1.50. Order from Baptist Publication Society book stores

CHRISTIAN WORLD OUTREACH—The B.Y.F.

DEAR B.Y.F.ERS:

It was a year ago that I introduced myself to you as an interne in the Fellowship Guild and World Outreach. As of June 1, I have been appointed as the director to continue working with you.

This past year was a thrilling experience. I met many of you during my travels. There are many pleasant memories to cherish a long time.

I look forward to the same privileges in the future.



Marjorie Wilson

May God richly bless you as you work for his kingdom.

Sincerely,

MARJORIE WILSON

Service Projects—Special-Interest Mission Fields

To pinpoint the importance of the Baptist world mission, the B.Y.F. annually selects special-interest mission fields, one at home and one overseas. Selections are made on the basis of recommendations by the American Baptist Home and Foreign Mission Societies, in connection with the mission-study themes of the year.

The American Baptist Convention does not have work in the Middle East, the foreign theme for 1958-1959, and so the B.Y.F. has selected as its foreign-mission interest the Berlin Student Center. For the home theme the project is Haiti.

Goal for each B.Y.F.: Adopt and carry through at least one project from the home and one project from the foreign list suggested by missionaries at work in the special-interest mission fields as outlined in the "B.Y.F. Spotlight."

Berlin Student Center

This is the special-interest foreign project for this year. The center serves

as the national headquarters of the German Baptist student program. It is the office for the Berlin group. The center also provides the setting for all committee meetings, "after-church" sessions, as well as personal talks and counseling.

PROJECTS FOR CENTER

Take a world fellowship offering (foreign mission) in your B.Y.F., and give this to the church treasurer, plainly marked.

Adopt one of the students mentioned in MISSIONS, as your special prayer partner. Pray for this student every day. You may wish to correspond with him. Letters may be obtained from Dorothy A. Stevens, 1703 Chestnut St., Philadelphia 3, Pa.

The following is a list of the furnishings needed for the center. Present the Berlin Student Center in a special program, have a party emphasizing student work, and so forth, and take an offering to help provide the center with some of these basic needs: current magazines, good reading books, books on Bible study, Christian philosophy and ethics, devotional books, current publications for church workers, typewriter, tape recorder, folding chairs, floor lamp, small tables for lounge, dishes, silverware, bedroom table lamps, chairs, wash basin and pitcher.

MAILING INSTRUCTIONS: Please mail books and magazines to: Fraulein Annemarie Oesterle, Rennbahnstrasse 115, Hamburg 34, Germany. Check your local post office for mailing charge and handling.

Please send your check for the item your B.Y.F. group wishes to send to the center, to the B.Y.F. office, 1703 Chestnut St., Philadelphia 3, Pa. This is because of the expense of sending large articles overseas.

Haiti

This is the special-interest home field of the year.

Haiti is predominantly a Roman Catholic country. As the public schools are Catholic, each Protestant church tries to maintain its own school. Parents have no money to pay fees today. So, many children are unable to attend school.

When funds are available a new school will be built for the Colege Pratique du Nord at Cap Haitien.

This will have the finest school American Baptists have in Haiti.

PROJECTS FOR HAITI

One of the most important needs Haitians have is for shoes. 2,000 pairs of all sizes for men, women, and children are urgently needed.

When you look for used shoes for Haiti, choose any length, but *only* in

a wide width; remember, Haitians for generations have walked many bare-footed miles.

Hundreds of children and young people are unable to attend school or church, because they cannot afford to buy shoes. Will you help?

When sending shoes, please follow these instructions carefully:

1. Make the declaration: NO VALUE.
2. Clean the shoes and spray with insect spray or antiseptic powder.
3. Place a conspicuous label on the package as follows:

USED SHOES FOR FREE DISTRIBUTION
CONTENTS STERILIZED

School supplies of all kinds are needed: paper, pads, pencils, pencil sharpeners, construction paper, scissors, wax crayons, and so forth.

Clothing is urgently needed. Only cotton clothing and light sweaters should be sent.

Sewing kits for girls, needlework, and yarns are most welcome.

Books and Bibles—since French is the basic language spoken, books in French could be used.

MAILING INSTRUCTIONS: Please mail all packages parcel post and mark: FOR FREE DISTRIBUTION. Address to: Pasteur C. Stanford Kelly, Box 20, Cap Haitien, Haiti.

Vesper Day Service

The first Sunday in December is when Baptist Youth Fellowship groups across the convention will be holding their annual Vesper Day services. The theme for this year's service is "Changed into His Likeness."

This year the service is based on a Haitian Cohorte, an adaptation of a religious movement which originated in the Anglican (Episcopalian)

Church of Haiti. The Cohorte, a new version of the old-fashioned cottage prayer meeting, is deeply appealing to our Baptist brethren in Haiti.

Helen C. Schmitz, secretary of the department of publications and communications of the American Baptist Home Missions Societies, is the writer of this year's service.

Fellowship Guild

National Guild Project

At the national guild house party in July, the dream of Fellowship Guild girls across the convention came true. This was the formal dedication of the Guild Prayer Tower, the project which has been going for four years.

Because of the completion of this project the girls were seeking a new project. At a business meeting, a project for making two thousand baby bibs for the Mounds-Midway Hospital was presented and adopted.

Glimpses from the Field

Arizona

Nancy Jones, state chairman of the Fellowship Guild, presided over a luncheon held on November 30, during the state B. Y. F. convention at Mesa. During the program the degree of the rose was conferred upon three girls from the Frances Cross chapter at Miami. This is the first time that this recognition has been given in Arizona.

Indiana

The Friendship Association Fellowship Guild met for a banquet. Chapters from churches represented were Quincy, Ellettsville, Gosport, and Spencer.

During dinner a monologue was given by Jerrilyn Coffey, of Spencer. Special musical numbers were given by the Gosport group, directed by Mrs. Nancy Marks. Group singing followed.

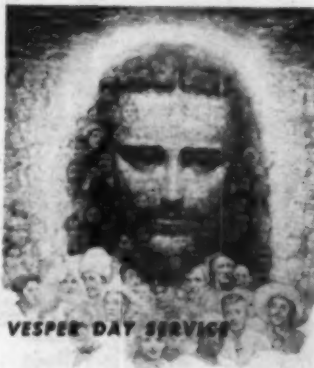
Mrs. Myron Tomlinson, state counselor of the Fellowship Guild, from Richmond, was honored guest and speaker for the evening. Her inspiring and informative talk of the potentials at hand for Christian service and fields of labor for youth, left the members present a challenge for future tasks. In conclusion, an installation service was conducted for Alice Sheppard, of Spencer, the new association Fellowship Guild counselor.

The table decorations were Japanese favors. All who were present had a good time in fellowship with other girls in their association.

Changed Into His Likeness

BY HELEN C. SCHMITZ

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BY VESPER DAY SERVICE

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NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Service That Spans the Years

By CONSTANCE SHAW

MRS. HOWARD S. PALMER opened a letter—a very important letter.

The state president of the Woman's Baptist Mission Society, Mary L. Howard, had written to Mrs. Palmer for help. Could she, Harriet Palmer, president of the Woman's Baptist Mission Society, Calvary Baptist Church, New Haven, Conn., find a room in Calvary where the board meeting of the Woman's Society could be held during the sessions of the state convention?

Alas, there was no room! Calvary was being redecorated! But there *was* the Palmer home. An invitation, therefore, was extended to the members of the board of the Connecticut Woman's Baptist Mission Society to a supper meeting.

Twenty-five guests were expected. They arrived. One, two, three, . . . twenty-five, twenty-six, and on and on until the twenty-five expected guests with eighteen unexpected guests totaled forty-three! Tables and chairs were borrowed from neighbors. The family's roast was added to the chicken à la king. Many other additions were made! The result? A meeting which was a tremendous success!

Mrs. Palmer's poise, ingenuity, and ability to handle an emergency with calmness and efficiency impressed Miss Howard, who was both a national and state leader in Baptist woman's work. She saw in Mrs. Palmer a leader, a Christian woman devoted to the missionary work of a great denomination. From that supper meeting in the fall of 1924, opportunity for Mrs. Palmer to serve followed opportunity.

Later in 1924, when the Woman's American Baptist Home Mission Society was preparing to celebrate its golden anniversary, each state was to plan for each association within the state to arrange a luncheon featuring a missionary speaker, as part of the program to raise \$500,000 as an anniversary gift. The leader for the state of Connecticut, with its six associations, was Mrs. Palmer.

In 1928, the Connecticut Woman's Baptist Mission Society held its first house party. Mrs. Palmer served on this first committee and throughout

the years has continued to serve either as chairman or as a member of the house-party committee. State service also included that of assistant to the secretary-director of the mission societies, and later as the secretary-director and state president of the Woman's Baptist Mission Society.

Membership on the board of the New England District, at the strategic



Mrs. Howard S. Palmer

time when the home and foreign districts united, gave further opportunity to serve not only on the committee to prepare the constitution for the united district, but also as its second and final president, the districts being discontinued in 1937 while Mrs. Palmer was in office.

In a national capacity, Mrs. Palmer has served as a member of the board of managers of the Woman's American Baptist Home Mission Society. During her chairmanship of the society's committee on conference, it became the National Committee on Woman's Work, which was replaced in 1951 by the National Council of American Baptist Women. Mrs. Palmer's five years as president of the Woman's American Baptist Home Mission Society were followed by her election to the second vice-presidency of the Northern Baptist Convention (now American Baptist Convention). The honorary degree of doctor of humane letters was conferred upon her in 1948 by Shaw University, Raleigh, N.C.

On September 9, 1958, Mr. and

Mrs. Palmer celebrated their fiftieth wedding anniversary. During the past fifty years, Mr. Palmer, now retired, moved steadily forward in the railroad field, serving fourteen years as president of the New York, New Haven and Hartford Railroad.

During the past fifty years, Mrs. Palmer has given many years of service to her church, Calvary Baptist, and on state and national boards of the denomination. Her activity continues—on the Christian education committee of her church, as state chairman of publicity for the Connecticut Baptist Woman's Mission Society, and as editor of the "Woman's Page" in the *Connecticut Baptist*.

And to the National Council of American Baptist Women, Mrs. Palmer is giving hours of volunteer service, making it possible for the council's limited office staff of three to meet the requirements of the council's program. This lady, remember, lives in New Haven! But the distance of seventy-two miles to reach New York city in no way prevents her from devoting to the work of the council a day or two a month and frequently, when the need is greater, one day a week.

Up at 6:30 in the morning, on the 8:05 train from New Haven, Mrs. Palmer arrives at the council's office at 152 Madison Ave., New York, at 9:45. Seated at a long office table she works diligently hour after hour assembling letters, leaflets, and any other needed items for the monthly mailing to be sent to members of the board of managers of the council.

Thousands of local, association, and state "Leader's Guides" were revised by Mrs. Palmer personally, which involved many operations of painstaking concentration. When annual report forms are sent to 22 state officers in 35 state conventions and to 22 officers in 400 associations, a total of 770 packages are assembled, which requires the counting of approximately 30,000 annual report forms! In assembling these annual report forms for mailing to state officers and chairmen—and by them to their association counterparts—Mrs. Palmer has the volunteer assistance of other members of the National Council of American Baptist Women.

Thus it readily can be seen that whenever the council's office needs help, it may turn to Mrs. Palmer, knowing full well that "neither snow, nor rain, nor heat" will stay her from her program of volunteer service.

For your enthusiastic, faithful, and continuing service to the needs of our denominational program, we, the American Baptist Women, salute you, Harriet Palmer, with respect, admiration, and grateful appreciation.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

We Have Seen His Star

By OPAL C. MANER

DEVOTIONS BY LEADER

HYMN: "While Shepherds Watched Their Flocks."

SCRIPTURE: Luke 2:8-16

PRAYER

PLAY: "We Have Seen His Star."

[Scene: Living room. A radio should be in view. Bible is on a table. Lone housewife listlessly dusts a table as she speaks.]

AMERICAN BAPTIST WOMAN: Rush, rush, rush! It seems that there is always something to do. Only a week until Christmas and I'll never be ready. I still have a few gifts to buy and wrap. Let me think, what do I have to do today? I must give Frank's suit to the cleaner, wash Patty's pink blouse, and buy a gift for Jimmy to take to the school party. I must call Mary about a gift for the pastor's wife, bake a cake, and look over the program for the circle meeting tonight. It seems that Christmas is becoming more of a problem every year—almost a burden. It is a season of getting and giving and repaying social obligations.

I remember that as a child I thought Christmas would never come. I never grew tired of the Christmas story or of singing the carols. The fun we had keeping secrets, planning surprises, and finding a safe hiding place for our gifts. That was the real way to keep Christmas. Those aromas from the kitchen, our relatives and friends dropping in, food and gifts for the needy—these helped make the spirit of Christmas real. How I would like to recapture it! Today we are so busy we forget that the important thing is God's love for us. Through our love for each other, we manifest our love for him.

I wonder what's on the radio. [Turns radio on. The last stanza of "Silent Night" is being sung. She sits back in a chair with eyes closed to listen to the program.]

SPEAKER: Will you read with me from Matthew 2:1-2. [Woman takes Bible and finds the Scripture.] Let us pray together. [She bows her head.]

Our Father, as we near the season of the birth of thy Son, may we find a place for him in our hearts. Let us approach thee with reverence as we thank thee for thy greatest gift to man. Help us to behold the star in all its beauty. May it bring to us the mean-

ing that it did to those who traveled so far to behold the Christ child. We ask this in Jesus' name. Amen. [Song follows prayer.]

Have you become so rushed with the planning of the holiday season that you have lost the joy of Christmas? Are there not enough hours in the day to complete your tasks? Don't push Christ to the outer fringe of your life. Sit back and relax for a few moments and travel again the road to Bethlehem.

Nearly two thousand years ago, three Wise Men were led by the spirit of God to follow a star. Imagine the joy of these men when they reached their destination. Their long, tiresome journey was forgotten; their weariness vanished when they beheld the Christ child. They brought rich gifts to this baby whose coming had been so long awaited. They bowed down and worshiped him, presenting gold, perhaps a crown for this uncrowned King; frankincense to remind them of the nearness of God; and myrrh as a sign that Jesus was to offer his life for those who know and love him, as well as those who would reject him.

We are reminded of another group, who, having seen his star, have dedicated their lives to leading others to Christ. Our missionaries think nothing of danger to themselves, but gladly tell the story in its beauty and simplicity, which is eagerly awaited by some, but quickly rejected by others. They are men and women who are willing to leave home and loved ones to carry the message of one who was born in such lowly surroundings. No sacrifice is too great, no burden too heavy, for these men and women who carry out his last commandment.

There will be much giving and receiving of gifts during this season. Let us think of giving to him whose birth-

day we shall be celebrating soon. The most fitting gift to Christ can be none other than ourselves. This year let us observe Christmas as it should be, remembering to give ourselves wholeheartedly to him who gave so much for us. Will you sing with us "Oh Come, All Ye Faithful."

BENEDICTION: The grace of our Lord Jesus Christ be with you all forever. [Woman turns radio off.]

WOMAN: This was meant for me. How foolish I have been—thinking only of material things and neglecting the spiritual side of life. [She kneels by chair and prays with deep humility.] Father, help me to renew my vows to thee today. May I understand what it means to live as Jesus lived. At this joyous season of the year, let me share with others who do not know of thee and the spiritual blessing of serving thee. Create within me the desire to put first things first, knowing that all else will fall in place, remembering those who need spiritual help, as well as those who are physically ill. Let me not in my happiness forget those who have never looked up and beheld the beauty of thy creation or enjoyed the blessing of following thee. At this Christmastime, let my life show forth thy love that I may lead others to thee and say with the Wise Men, "We, too, have seen his star." This I ask in the Master's name. Amen.

CLOSING POEM BY LEADER:

Eternal Stars

Eternal stars that dwell in stormy skies,
O stars of hope and faith, of love and peace,
Proclaim the Christ! Thy long-sought beams release!
Make safe for stumbling feet life's tortuous ways;
In mercy lead the foolish, guide the wise,
As did the Star in Bethlehem's troubled days.
Light East, light West, that every man who will
May reach the summit of God's holy hill.

—DOROTHY R. TASKER

HYMN

Added Suggestions

The filmstrip *Three Wise Men* may be ordered from the Baptist Film Library, 152 Madison Ave., New York 16, N.Y.

Write for pen sketches of missionaries. Addresses: American Baptist Home Mission Societies, 164 Fifth Ave., New York 10, N.Y., and American Baptist Foreign Mission Societies, 152 Madison Ave., New York 16, N.Y.



MISSIONS



AMERICAN BAPTIST MEN

Fellowship • Growth • Action

Finding God Anew in the Great Commission

Scripture: *Matt. 28:17-20; Luke 24:45-53; Rev. 22:1-4*

JANUARY is the month for the summing up. It is a time to check the balances and see where we are found wanting. It is a good time to meet our problems head-on and to redirect our thoughts toward attainable solutions. It is a time to study the membership rolls. Then it is time to ask where our fellow laymen are—and to go to work!

It is most timely and significant that we begin our year with the theme of "Finding God Anew in the Great Commission." This begins the year of our great evangelistic advance. We must move to the front, carrying our share in the Baptist Jubilee Advance.

Before the meeting, have the officers phone a personal New Year's greeting to each man and invite him to attend the January meeting.

Work closely with your pastor in planning this meeting. He may welcome the opportunity to bring in a fellow pastor to share in the evening's main presentation. Thus the cooperative aspect of our work will be advanced.

For the January dinner, have a committee of men do the purchasing, cooking, and serving of an old-fashioned New England boiled dinner. Or, if somebody is anxious to contribute or sell the results of his fall hunting excursion, venison would be a real treat. So that the committee need not be tied up with kitchen details during the program, dish washers may be hired. Here is a chance for the older B.Y.F.'ers to earn a bit toward their Baptist camping program.

Use American Baptist Men place mats for the dinner, drawing attention to the threefold purpose of American Baptist Men, 152 Madison Ave., New York 16, N.Y.

Program

Begin with two or three hymns, appropriate to a serious, dedicated evening. If possible in your group, gather around the piano. Suggested hymns are "O Zion, Haste," "Jesus Shall Reign," and "In Christ There Is No East or West."

Conduct a short business meeting to complete unfinished business of 1958 and to set new challenges for 1959. Be sure to call for a membership prog-

ress report from the secretary or membership chairman. Allow time for discussion as to how the membership may be increased and meet the needs of more men in 1959. Perhaps individuals may wish to commit themselves to recruiting specific men and their wives to attend the annual February Ladies' Night.

Allow time for the introduction of one or more officers of your association American Baptist Men, who are guests for the evening. They may want to extend brief greetings and explain their goals for men's work in the coming year. Call upon one of the members, who has been well prepared in advance, to explain what your church is doing for the Baptist Jubilee Advance in cooperation with association, state, and national plans.

After the business session, break up

'Laymen's Hour' Album

- A new "Laymen's Hour" Christmas album, on the Sacred records label, is now available. The new album features the popular Laymen Singers in a series of twelve Christmas selections.
- Several selections are sung unaccompanied by the augmented (twenty voice) Laymen Singers; others are accompanied with special musical arrangements by a twenty-five piece string orchestra directed by Ralph Carmichael.
- The album sells for \$4.50. If it is not featured in your local record shop or religious book store, you may send your prepaid order to American Baptist Men, 152 Madison Ave., New York 16, N.Y.
- We suggest that you have a few albums on hand for sale at the December meeting of your Men's Fellowship.
- Business men, here is an ideal gift if you are looking for a medium-priced gift with a religious emphasis to give to your accounts and associates.
- We suggest you place your order now, to allow time for delivery.

into small groups for a ten-minute buzz session. Call upon each group to discuss the most stirring soul-winning experience they have observed or participated in during the year. Ask each group to elect a recorder to report back to the total group when the session reconvenes.

Invite your pastor to assume active leadership for this month's meeting. If he has a fellow minister as his guest, he may wish to call upon him to open the devotions by reading scriptural admonitions for soul-winning. A hymn such as "Jesus Calls Us" will give the men a chance to prepare themselves for this time of inspiration.

Suggest to your pastor that he make a presentation on man-to-man evangelism, enlisting the aid of some able laymen in the total work and details of the program.

The president may want to make an announcement at this time of a meeting, coming later in the year, which will provide experience for the men in going out into the homes to visit the aged, the infirm, and also those who have slipped from active church participation. Here will be provided an opportunity when men can work shoulder to shoulder with their pastors in a common objective.

The meeting may be concluded as the men join in an unending circle of fellowship, dedicated to growth and action in a world that needs Christian men as never before. Have the purpose of American Baptist Men read aloud. Close with prayer.

Take this opportunity to hand out to each man as he leaves the door, a printed copy of the objectives, just read, and tracts concerning the Baptist Jubilee Advance for home reflection.

Green Lake Chairman

Now is the time to start beating the drums toward attendance at the 1959 National Laymen's Conference at Green Lake, Wis., July 18-25. Your Men's Fellowship should be represented. Secure information regarding program and rates from American Baptist Men.

Looking to February

Our program in February is going to focus on the home. It will have Ladies' Night as a special attraction. Here will be a good opportunity for the Scout troop of your church to plan an exhibit at one end of the fellowship hall to show what scouting can contribute to the Christian home.

Also suggested on the program will be to have a popular family group present "Family Devotions," a practical demonstration of what may be done in a Christian home.

News FROM THE BAPTIST WORLD MISSION

POLAND

Open Door for Baptists

This past summer I discovered a door, open to the Baptist witness of freedom as we understand it in Christ, which probably is unique in the world today. The opportunity is in Poland. The open door is a chance to help our Polish brethren build a Baptist center in the heart of Warsaw on a choice plot made available by the city. The American Baptist Foreign Mission Societies were asked to give \$30,000 over a three-year period to the project. But funds were not available even for the first year's pledge.

Answer to Prayer

In late September, a friend gave a \$10,000 check to be used specifically for the first year's donation. With this answer to prayer, it would have been of too little faith not to pledge the full amount. We have done so. The center will include a church, convention offices, and a seminary. I saw the plans for the center this summer when Edwin A. Bell and I represented American Baptists at the one-hundredth-anniversary celebration of Baptist work in Poland.

Dr. Bell is the Foreign Societies' representative in Europe, especially loved by Polish Baptists for his tireless work administering relief in the bleak days after the Second World War. He and I came away from Warsaw eager for American Baptists to continue our strong tradition of support and kinship built through the Foreign Societies with our brethren in Poland.

Before the Second World War, there were seventeen thousand Baptists in Poland. Many were killed during the war. Others, of German descent, formed the nucleus of many of the "refugee churches" of postwar Germany and have been aided by American Baptists in their new locations. Now there are close to three thousand Baptist church members.

Opportunity for Witness

This new challenge is a golden opportunity for witness in a curtailed country. We are not alone in giving. We shall be joined by Baptists here and overseas. Southern Baptists also plan to give \$30,000. Baptists in Poland have pledged sacrificial amounts. "Our church members hope to give a full month's salary each year for two or three years," Aleksander Kircun, president of the Polish Baptists, told me in Warsaw.

Baptists in Poland understand the meaning of sacrifice, I learned. I visited their current meeting place in Warsaw, a small, second-story apartment restored from ruins. The room seats about forty people. "Convention headquarters" consists of a small, literature-filled study in Mr. Kircun's walk-up apartment. Crowded as he and his family are, I was told that they housed more than twenty visitors during the three-day celebration. The approximately 750 of us attending the celebration met in a larger evangelical church in Warsaw.

That we were guests of another church is interesting in itself. Churches in postwar Poland have had a marked shift toward closer cooperation. One of our most rewarding experiences was a dinner at which the fifty guests included the leading Protestants of Warsaw, all of whom spoke warmly of the evangelical contribution of their Baptist countrymen. It was not always so in this conservative country of old Europe.

But the need for more space is not the most compelling reason to build a Baptist center in Warsaw. Many American Baptists will remember that we helped once before when Polish Baptists set up a program of theological training. In just five years some twenty-six men received two or three years' training. Today, they form the core of Baptist leadership in Poland. Eighteen are pastors, and all but one of the others are known to be active lay church leaders. "These young men give added weight to the promise of future leaders if we act today," affirms Dr. Bell.

It was especially heartwarming to me that Dr. Bell could attend the an-

niversary celebration and renew fellowship with those for whom he has become a symbol of the helping hand of American Baptists. This was his first visit in Poland since his postwar relief work was ended and a strict "no entry" policy was imposed for a number of years.

I flew into Warsaw, and from the air Poland looked like a green farm land. Once on the ground, those who had been in Warsaw ten years before marveled at the reconstruction in this city which had been 95 per cent destroyed, but I was depressed at the seemingly endless ruins. Of the more than a million people in Warsaw before the war, eight hundred thousand had been killed.

Hope for Future

The celebration in Warsaw this summer was more than a commemoration of one hundred years of Baptist work in Poland. It was also an affirmation of future hope. Even in the slow but majestic tempo of the hymns we sang and in the magnificent, organ-deep anthems of the choir, the theme of the celebration was jubilant hope.

In that part of American Baptists' world mission which is conducted overseas by the Foreign Societies, fellowship and support to Poland has been a fruitful tradition. Never have we had greater opportunity and challenge in Poland than in these beginning years of a second century of Baptist witness.

EDWARD B. WILLINGHAM

NEW YORK

Home Mission Boards

The boards of managers of the American Baptist Home Mission Societies met September 15-17, in New York city. On Monday evening, the boards of managers, staff members,



Model of proposed Baptist center in Warsaw, Poland



WHO CARES . . .
what I think . . .
feel . . .
or do?

American Baptists care! They are concerned that boys and girls like the pensive young lady pictured above choose the highest and best life has to offer: the new life in Jesus Christ. That is why they provide Christian training through Christian center programs, camping, children's homes, and other channels of the home mission ministry. Still there are many unmet needs. More American Baptists must learn to care!

Who cares? Do you?

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The American Baptist Home
Mission Society

Woman's American Baptist Home
Mission Society

office personnel, and invited guests met for dinner at the Riverside Church. The theme of the evening was evangelism. Chaplain Herman W. Benner, Alma B. Clifford, and Howard R. Moody spoke on the place of evangelism in their mission work. David C. Orr, of Scotland, was the featured speaker. Mr. Orr is in this country for the mission to ministers to be conducted the next two months in connection with the Baptist Jubilee Advance.

Junior Citizens' Camps

The division of church missions welcomed Selwyn Smith as director of the church-strategy program. Lawrence H. Janssen and Mary Ellen Hibbs conducted nine Junior Citizens' Camps, which served 269 youth. They also gave leadership at the national recreation laboratory at Green Lake, Wis. Harvey A. Everett recently assumed the position of administrative assistant in the division of church missions. The resignation of Millicent Engel, hospital administrator at Cordova, Alaska, was announced. Gertrude Lauterbach was appointed as a second nurse for the hospital in Cordova.

A. Stanley MacNair, board member and pastor of the University Baptist Church, Seattle, Wash., visited Bap-

tist work in Alaska at the request of the boards. Mr. MacNair reported that Anchorage is in a pivotal place in the state. Its population has doubled in the last six years. There are an estimated thirty thousand in the city itself and one hundred thousand within a ten-mile area. Though there are twenty-one Baptist churches in the city, most of these are Southern, and there continues to be a need for the American Baptist witness. The boards voted to proceed with all possible speed to open work in Anchorage.

The division of church extension and edifice funds reported that during the summer months \$550,000 was disbursed in loans to thirty-five churches for use in their building programs. All available funds have been voted as loans to churches within the convention. The need for more funds continues to be urgent.

The resignation of Edward E. Chipman, who had been a field representative in the division since 1950, was announced with regret. Mr. Chipman will become pastor of the Sunset Hills Baptist Church, Omaha, Nebr.

Missions Reorganized

In June, Wilbur Larson, secretary of the division for Latin America, attended a special session of the Baptist Convention of Puerto Rico called to

act upon the reorganization of the convention and the calling of an executive secretary. Oscar Rodriguez, former general missionary in Cuba, was elected to the new position, as well as that of director of promotion.

The Mexico Mission has been reorganized. Donato Ramirez, who has carried full responsibility for general work among the churches and seminary, will be assisted by Kenneth Mavity.

Colegios Internacionales, Cristo, Cuba, has been reopened in spite of continued political conflicts. Though the opening registration was only seventy, other students will be coming. The two North American missionaries, Eleanor E. Dow and Kathleen A. Rounds, returned to the school.

There is continued tension in Haiti, but the general missionary, C. Stanford Kelly, reports an unusually fine series of summer conferences and institutes held at the seminary in Limbe. The medical work under William H. Hodges is fast gaining in momentum.

Aaron F. Webber, field representative in the division, and Mrs. Webber, will move to Nicaragua, November 1. In both Nicaragua and El Salvador the great need is for trained pastoral leadership, and Mr. Webber will give special attention to this problem.

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Mission to Ministers

The mission to ministers, a part of the program of the Baptist Jubilee Advance, which began in September, will consist of thirty-eight conferences across the American Baptist Convention. It will also include the executives' retreat at Green Lake, Wis., in November, in connection with the midyear meetings.

Since July, the division of support and interpretation has had the services of Dwight Jennings, formerly on the personnel staff of the Dow Chemical Company, as a consultant in personnel procedures. He and Ernest C. Witham are making an intensive study of personnel policies and procedures and are drafting materials for use.

Commissioning Service

Mildred A. Benson was appointed a missionary in Haiti. An experienced primary school teacher, she will open a one-room school for missionary children. Her initial class will number nine. The new service not only will provide a proper schooling for these children, but will free their parents for additional missionary work.

Miss Benson was commissioned at the close of the board session. Wilbur Larson presented Miss Benson, Mrs. Frank Skoog, chairman of the boards,

gave the charge, and Mrs. Harvey E. Vaux, president of the societies, gave the charge to the missionary and commissioned her.

Eighteen new missionaries were appointed.

HELEN C. SCHMITZ

BURMA

New Hospital

We are pretty well settled in Kengtung now, and are enjoying the cooler climate very much. Just getting back into country where the men wear pants, rather than the Burmese men's *longyi* (wrap-around skirt), worn in lower Burma, is a boost to my morale.

The Baptist Mission compound is about a quarter-mile square, laid out like a park, with several houses, a church, the hospital, and school (under construction). We have a very comfortable one-story brick house, and there are bananas, papayas, pineapples, and poinsettias in the yard. We do not have running water (there is a bucket-type well), but we hope to have electricity for both house and hospital in the near future.

Kengtung is quite a town! Its main industries seem to be rice and vice. A pipeful of opium costs about twenty cents, and a man can gamble away

his month's pay in any number of legally operated lottery shops. Smuggling thrives. Maybe it is not surprising that some of the local Christians are a little apathetic. Otherwise, Kengtung is a very pleasant town in which to live. The people are friendly, the scenery is beautiful. There is a lake a few hundred yards from us that looks just like the postcards of the tropics, and mountains encircle us.

Three Languages

The church on the compound has about five hundred members, and the worship service is translated into Burmese, Lahu, and Chinese (keeps the sermons short!). There is a Shan-speaking congregation of about two hundred a quarter of a mile away. There is also a school through junior-high age with about three hundred pupils, but good teachers are very hard to get, especially on the salary the local Christian school board is willing to pay. They hope to complete the new school building this year; the old one was destroyed in the war, and the classes have been meeting in the hospital buildings.

The hospital recently opened its dispensary. It will have only sixteen beds to start with, because I must handle the dispensary and some clinics in outlying towns myself until we

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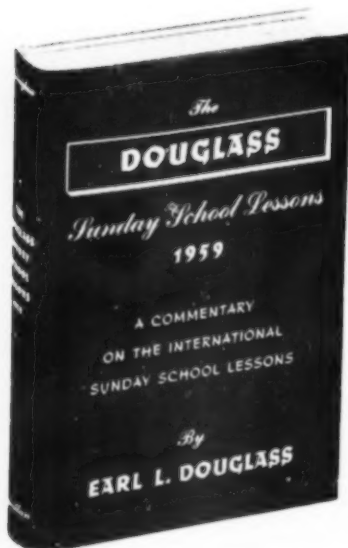
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can get a Burmese Christian doctor to help. With two doctors and our present buildings, we can expand to about forty-five beds.

Since I am supposed to be spending most of my time studying Shan, I had better mention that, too. It is coming along well—I handled a return-visit patient by myself in Shan the other day, but unless I have a good idea beforehand what the conversation is all about, I am lost. Shan is easier than Burmese, though. The word order is more like English and there are more exact counterparts in our English words. We have been at it about three months now.

Word from China

We have been getting word from some of the Baptist churches over the border in Red China. Twice this week groups of ragged and worn-out looking Lahu Christians have appeared on the compound. One group I talked to had been on the march twelve days. Some of the women carried babies at the breast, and the men had flintlock rifles that looked a hundred years old. They said there was not enough food in their part of China, and that the Communists interfered with their church meetings and generally made life miserable. They had left by night so that they would not be caught and beaten. They will resettle in the Lahu villages located around here.

It is hard to know what to say about Christian work in this area. It has been encouraging to see the way the Burma Baptist Convention has taken hold of its new responsibilities as the American Baptists have gradually turned over the work to them. As far as the local scene goes, though, the Christians have a long way to go. However, we still do not know all the factors involved.

Food and Health

Life in the tropics really is not so hard to get accustomed to, after the initial plunge. Except that rice takes the place of most of the flour and potatoes, our diet is not much different from that in America. Though the Shans are Buddhists, they have no taboos about killing meat. In season, we get most of the vegetables we had back home. We cook all the vegetables, boil our milk, and filter our water, but that is about the only difference.

We take chloroquine once a week as a malaria preventive. If the mosquitoes get bad, we sleep under nets. At first, with visions of hookworm, we made Susie promise never to go barefoot, but after a few weeks of hearing, "Well, all my friends do!" we gave up. She still seems healthy.

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By the American Baptist Home Mission Societies, in cooperation with the Baptist Missionary Training School: Mrs. Milo E. Wenger, assistant to the president in public relations, Baptist Missionary Training School, Chicago, Ill.

By the American Baptist Home Mission Societies, in cooperation with state conventions, city societies, and churches: Elam J. Anderson, Blossom Hill Baptist Church, San Jose, Calif.; Cleo Y. Boyd, Oakland Baptist Church, Oakland, N.J.; Dennis L. Crawford, Sheridan Park Baptist Church, Bremerton, Wash.; Charles E. Dorsey, Colonial Park Baptist Church, Harrisburg, Pa.; Theron M. Duerfeldt, executive director, Bethel Neighborhood Center, Kansas City, Kans.; Walfred Erickson, Clyde Hill Baptist Church, Bellevue, Wash.; Walter Friesen, Church of the Foot-hills, San Jose, Calif.; Lynn E. Hodges, First American Baptist Church, Irvington, Calif.; Myrle A. Horner, Second Baptist Church, Boise, Idaho; Jack W. Hurse, First Baptist Church, Twenty-nine Palms, Calif.; Charles L. McCarty, Murray Baptist Church, Murray, Utah; Chester Northrup, associate executive secretary with portfolio for evangelism, Idaho Baptist Convention, Salt Lake City, Utah; Walter W. Thompson, Hope Baptist Church, Glendale, Ariz.; Joseph H. Williams, Jr., cooperative educational field worker, Detroit, Mich.; Frederick B. Williamson, church-extension project, Nankin Mills, Mich.

Died

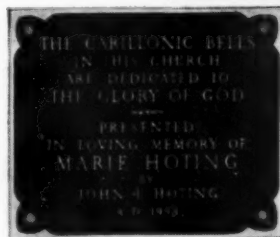
Abigail E. Johnson, missionary to the Indians (1898-1937), August 27, 1958.

Gertrude Miller, missionary in Cuba and various Christian centers (1908-1942), at Jacksonville, Ill., July 7, 1958.

Mrs. William A. (Anna Krieg) Petzoldt, missionary to the Indians in Montana (1903-1942), at Sheridan, Wyo., August 11, 1958.

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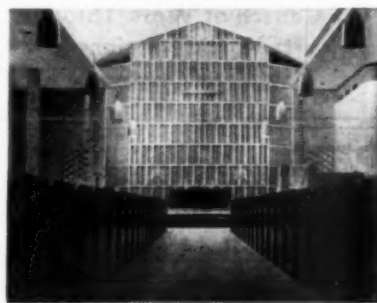
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South India (1910-1924), at Alham-
bra, Calif., July 27, 1958.

Furloughed

Mr. and Mrs. Robert D. Brenner,
from Nicaragua; Rev. and Mrs. L. A.
Brown, from Belgian Congo; Rev.
and Mrs. Leonard A. Crain, Rev. and
Mrs. E. T. Fletcher, Mary I. Laugh-
lin, and Alice Mae Simmons, from
Burma; J. T. Howard, from Philip-
pines.

Transferred

Edward E. Chipman, from field
representative to church-extension
pastor, Sunset Hills Baptist Church,
Omaha, Nebr.; Marian Ellen Kimble,
from Heath Christian Center, Bos-
ton, Mass., to missionary-at-large, di-
vision of church missions; Juan Ma-
cias, from bilingual pastor, Kansas
City, Kans., to Saginaw Mexican Ba-
ptist Church, Saginaw, Mich.; Oscar
Rodriguez, from general missionary in
Cuba to executive secretary and di-
rector of promotion of the Baptist
Convention in Puerto Rico; Mary
Setzekorn, from Ouzinkie, Alaska, to
director of Friendship House, Billings,
Mont.; Ruth Tanner, from girls'
worker to director of Emmanuel
Christian Center, Buffalo, N.Y.; Ar-
thur A. Vinz, from church-extension
pastor, Murray Baptist Church, Mur-
ray, Utah, to associate executive se-
cretary with portfolio for evangelism,
Montana Baptist Convention, Salt
Lake City, Utah.

Resigned

Rev. and Mrs. R. L. Pearson, Bel-
gian Congo; Dr. and Mrs. W. W.
Rice, Burma; H. Hollis Allen, Den-
ver, Colo.; Charles Baldwin, Harris-
burg, Pa.; Edward Brewer, Ogden,
Utah; Carleton L. Briggs, area di-
rector of evangelism for Montana,
Idaho, and Utah; James R. Bulkley,
Hulett, Wyo.; William Clark, Magna,
Utah; Reuben Denna, Chicago, Ill.;
Louis Desimone, Quincy, Wash.; Mil-
licent Engel, Cordova Community
Hospital, Cordova, Alaska; Samuel
G. English, director of town and coun-
try work in Idaho; Ernest O. Forde,
area director of evangelism in the Pa-
cific area; Clifton Gunnels, Irving-
ton, Calif.; John Hiben, Bradley-Flor-
ence Larger Parish, S. Dak.; Barbara
Matteson Haines, Dayton Christian
Center, Dayton, Ohio; B. Frank Mc-
Cray, Tucson, Ariz.; Gordon McMil-
lan, Sioux Falls, S. Dak.; J. R. Nichols,
Wheatridge, Colo.; Wilmer M. Potter,
Coraopolis, Pa.; P. Vanis Slawter,
Broomall, Pa. (retired); A. R. Smith,
Denver, Colo.; Sara Louise Walker,
Christian Center, Phoenix, Ariz.

Church assumed self-support: Jav-
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See Page 11

Answers to Quiz on page 3

(1) 60 per cent. (2) Japan. (3) Four schools, 9,183 students. (4) True. (5) Administrative secretary for Japan. (6) Sixty-three. (7) July 11-18. (8) Robert A. Ashworth. (9) True. (10) Eighteen. (11) Lahu villages. (12) MISSIONS, \$6.50. (13) True.

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Business Manager

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